

EGYPT, BURMA AND BRITISH MALAYSIA

ASIA



WILLIAM ELEROY CURTIS

Cornell University Library

BOUGHT WITH THE INCOME
FROM THE
SAGE ENDOWMENT FUND
THE GIFT OF
Henry W. Sage

1891

A.196553

13/10/1905

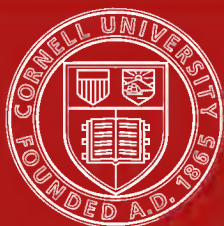
Cornell University Library
DT 55.C98

Egypt, Burma and British Malaysia /



3 1924 023 247 590

W35



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

<http://www.archive.org/details/cu31924023247590>

"The out-of-the-way-things ordinarily not seen"

Works of Travel by William Eleroy Curtis

Modern India

Mr. Curtis' tour of India, of which he writes here, is of absorbing interest and full of most useful information.

Egypt, Burmah and British Malaysia

From material gathered upon the same tour of which Mr. Curtis' book on India was written, and like it contains the most recent information available.

Today in Syria and Palestine:

uniform with "The Turk and His Lost Provinces."

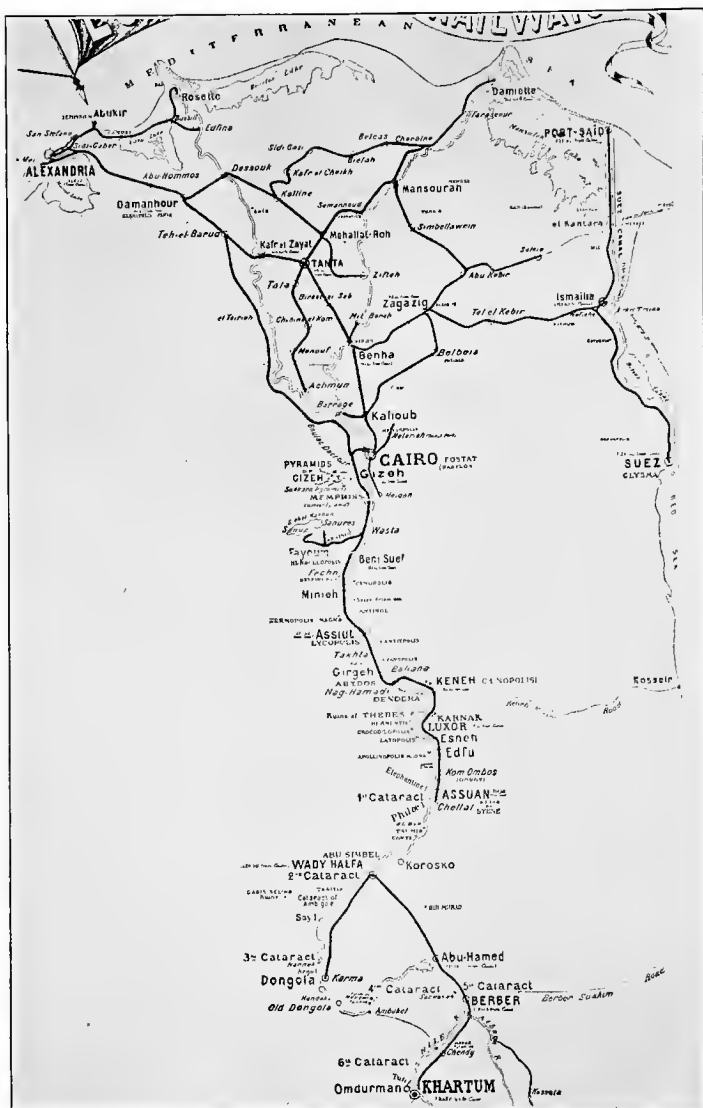
"The pre-eminent merit of Mr. Curtis' books is that he sees clearly and writes tellingly. No newspaper writer except perhaps George Kennan surpasses him in this respect."—*Pittsburg Gazette*.

The Turk and His Lost Provinces

Sketches and Studies of Life and Travel in the Land of the Sultan.

"Of very timely interest. The book gives the information that the average person needs about the near Eastern question."—*New York Evening Post*.

Each Illustrated, 8vo, Cloth, \$2.00 Net



MAP OF THE NILE

EGYPT, BURMA AND BRITISH MALAYSIA

BY

WILLIAM ELEROY CURTIS

*Author of "The Turk and His Lost Provinces," "To-day in Syria
Palestine," "Modern India," etc.*



CHICAGO NEW YORK TORONTO
FLEMING H. REVELL COMPANY
LONDON & EDINBURGH
MCMV

D
67

Copyright, 1905, by
FLEMING H. REVELL COMPANY

A.196553

Chicago: 63 Washington Street
New York: 158 Fifth Avenue
Toronto: 27 Richmond Street, W
London: 21 Paternoster Square
Edinburgh: 30 St. Mary Street

TABLE OF CONTENTS

EGYPT

I.	Port Said and Alexandria	11
II.	The Three Cairos	33
III.	How Egypt is Governed	48
IV.	The Pyramids and the Sphinx	69
V.	Among Old Friends	85
VI.	The Courts and Commerce of Egypt	101
VII.	Education and Society	118
VIII.	The Most Remarkable of Rivers	141
IX.	Temples and Tombs	158
X.	The Redemption of the Sudan	184
XI.	The Suez Canal	209
XII.	Arabia and the Red Sea	223
XIII.	Aden and the Persian Problem	234

BURMA

I.	The City of Rangoon	251
II.	The Buddhists of Burma	267
III.	The Quaint City of Mandalay	281
IV.	King Thebaw and his Fantastic Palaces	297
V.	The Last King of Burma	313
VI.	The Rivers and Railroads of Burma	328

BRITISH MALAYSIA

I.	The British East Indies	351
II.	The City of Hong Kong	373
III.	Eastern Official Salaries	387

LIST OF ILLUSTRATIONS

EGYPT, BURMA AND BRITISH EAST INDIES

Map of the Nile	<i>Frontispiece</i>
Lord Cromer, the Man who has regenerated Egypt	48
The Khedive of Egypt	48
An Arab Sheik	59
The Sphinx and Pyramid of Cheops	72
Pyramid of the Steps, at Sakkara	82
Seti I., the Great Pharaoh	90
Ancient Cartouches	97
One of the Professors in the University of Cairo, Founded by Saladin	119
A Kuttah, or Arab School	125
Fatima	129
Egyptian Dancing Girls	134
Place pointed out by the Guides where Moses was found by Pharaoh's Daughter	141
City of Assouan	150
Dabehahs on the Nile	161
A Bedouin Boy	178
Egyptian Rural Mail Delivery	189
Street in Port Said	210
Burmese Family	253
Government House, Rangoon	258
The Lord's Prayer in Burmese	261
A Burmese School	269
Shive-Dagon Pagoda, Rangoon	274
The Musjid, Rangoon	280
"A Whacking White Cheroot"	285
Gateway to the 450 Pagodas, Mandalay	290
The Golden Monastery, Mandalay	295
A Street in Mandalay	297
The Late King Mindon Min of Burma	301
Former King Thebaw of Burma	313
King Thebaw and Queen Supayalat	318
Tomb of King Thebaw's Dog	321
Center of the Universe, Mandalay	328
Elephants in Lumber Yards, Rangoon	337
A Burmese Gentleman	346
New Mosque, Johore	364

Egypt, Burma, British Malaysia

I

PORT SAID AND ALEXANDRIA

It is a delightful voyage of three days from Naples to Port Said, and we passed through the Straits of Sicily, between Scylla and Charybdis; but the bluff old Teuton who commanded our steamer didn't care for all the sirens in mythology. The volcano of Stromboli stands immediately in our course and was quite active. All of the Italian volcanoes have been in a state of agitation ever since the terrible eruptions in Martinique and Guatemala with which, in some mysterious way, they sympathized. Vesuvius roared and growled and threw out a good deal of lava. Etna made itself very disagreeable and frightened the Sicilians badly. Stromboli is an exclusive volcano, a monopolist, as you might say, and occupies a little island all alone by itself in the strait between the Island of Sicily and the main Italian shore. There are several villages lying at the foot of the monster, and its surface is cultivated nearly half way up to the crater with gardens and vineyards, which produce enormous crops, for volcanic soil is particularly fertile. No part of Italy is more productive than the farms and vineyards that cover the base of Vesuvius.

It takes a good deal of nerve to live on a little island with an active volcano, but the villagers around the base of Stromboli do not appear concerned for their safety. They keep at work until the volcano shows signs of an outbreak, and then get into their boats and sail over to the mainland, where they are comparatively safe, and remain until the trouble is over. The best barometers to foretell eruptions are cats. Nature has somehow authorized cats to act as weather bureaus for volcanoes, for their instincts somehow teach them when a convulsion is approaching and all their owners have to do is to act on the warning.

Stromboli is always active. A cloud of smoke by day and a pillar of fire by night are the regular programme, and the discharges of molten lava which run down the cone of the crater in livid streams are the finest fireworks in the world. There is no regularity about the explosions. Whenever a load accumulates on the machinery inside it is hoisted out. Down in Salvador, Central America, there is a volcano called Izalco, which fires at regular intervals, and has continued to do so for a century or more, but Vesuvius, Stromboli and Etna are irregular. You can catch a glimpse of the summit of Etna and the plume of smoke that ornaments its crest from the deck of the steamer, but it is difficult to distinguish the body of the mountain from the clouds, for it lies about forty miles back from the coast. It would be a great accommodation if all the volcanoes and other natural curiosities could be moved down into the regular track of travel. It would save a great deal of trouble and expense.

Fashionable travelers are gradually turning ocean voyages into social festivities and millinery shows. People used to wear their old clothes when they went to sea and took as few with them as possible. Now they dress as

much on shipboard as they do at a house party and show off their new raiment on the deck regardless of the damage from dampness. They come to dinner in full dress also, with low necks and bare arms and diamonds and flowers until the dining-room on a big steamer nowadays is as gay as a banquet hall. The English are responsible for this ridiculous custom, which was originally intended to relieve the monotony of long voyages, but has gradually spread until every steamship line is infected with the vanity. But the idea of wearing jewelry on shipboard is even worse. That is English, too, for it is the Duchess of Swelldom and the Countess of Folly and Lady Lighthouse who lie around in their deck chairs wearing all their gold and silver and precious stones like the women of a savage race. At first I thought they were the wives and daughters of Chicago pork packers, because they are the only people who do such vulgar things in the novels of English society, and it is quite a shock to an American to discover that the British nobility are robbing us of a notoriety we never deserved.

And the same women sit around on deck after dinner and smoke cigarettes. It is considered smart for them to do so. I have seen a good many wives and daughters of Chicago pork packers in different parts of the world, but I have never known them to make such vulgar displays or be guilty of such rudeness as is frequently shown by English women with long titles.

Port Said is a strictly modern town at the mouth of the Suez Canal, of mushroom growth, very wicked, and peopled with the representatives of every race on earth. Kipling says: "There is iniquity in many parts of the world, and vice in all; but the concentrated essence of all iniquity and all the vices of all the continents finds itself

at Port Said, in that sand-bordered hell." Like Colon and Panama, Singapore, Hongkong and other ports where the ships of all nations trade, it catches human driftwood. Down at Puerta Arenas, in the Straits of Magellan, I was once rowed to shore in a boat with eight oarsmen, and each of them belonged to a different race. At Port Said Arabs predominate, but the signs upon the business streets are a good index of the inhabitants. Everything is well managed. The town is under English control, and notwithstanding the desperate character of the inhabitants, it is orderly. The police are native Arabs wearing uniforms similar to those of the "Bobbies" of London, and conduct themselves with great dignity and airs of importance.

When the steamer drops its anchor off the center of the town, it is immediately surrounded by a large fleet of rowboats, but none attempt to approach the gangway until a signal is given by the policeman in charge. Then the boatmen climb the stairs over each other's shoulders like so many monkeys, clamoring for patronage, which seems to be an unnecessary waste of energy, because all the boats belong to the same company, which pays the government for the privilege of landing passengers and is allowed to charge only a very small fee. Strangers are well taken care of. All they have to do is to turn their luggage over to the runner from the hotel they intend to stop at in Cairo. He will put them aboard a train on the baby railroad that runs across the desert and see them safely started upon their journey. There is a custom-house, of course, but it gives travelers very little trouble. The inspectors take your name and nationality and some other information for the statistical reports; they ask if you have any cigars or spirits, and accept your word for

it, unless your behavior is suspicious, when they trouble you to open your trunk.

We went down from Port Said to Cairo by railroad, a journey of six hours. The first half was over the tiniest railway you ever saw ; a little narrow gauge built by the canal company as an aid to construction. Its original purpose was to haul away the dirt that was taken out of the ditch and dump it on the desert ; then it was used to transport supplies from one point on the canal to another ; and finally, when Port Said became a great port of entry for passengers, the rails were relaid, the track was ballasted and diminutive trains were put on, hauled by locomotives that look like toys, but do their business promptly and well. This line runs the entire length of the canal, which is eighty-seven miles, parallel with the bank, and belongs to the canal company. The Egyptian government has made an arrangement so that the track will be widened to a standard gauge and thereafter through trains can be run from one end of Egypt to the other. Nowadays passengers between Cairo and points along the canal have to change at Ismalia, the half-way station on Lake Timsah and the chief port of the canal.

It is comparatively easy to build a railway in this section of Egypt, because there are no rains, no frosts, no rocks, no grades, no curves and no obstructions but hills of sand. At the same time the drifting of the sand is continuous and compels the railway managers to keep gangs of men constantly at work shoveling it off the right of way. It is even worse than the winter snows in the northern latitudes of the United States. The Southern Pacific, Santa Fe and other railroads in the southwestern territories of our country have similar difficulties. There is as much resemblance between deserts as there is be-

tween peach orchards, and a gentleman from the Death Valley of southern California would feel quite at home on the sands of Sahara.

The only permanent reward the Khedive Ismail received for the hundreds of millions of dollars he spent on the canal and for the loss of his throne, is the honor of having the little town of Ismalia named after him. The present generation remembers his splendor and his extravagance, and there are many people still living who attended the festivities he arranged at the opening of the canal at a cost of \$21,000,000. They remember his folly and his sins also, and he will pass into the traditions of the country as the greatest spendthrift of all the Pharaohs; but the name of this little town is all the recognition he gets, and De Lesseps does not get even that much. The only reminder of his connection with Egypt is an insignificant monument at the end of the long breakwater which extends into the Mediterranean at the mouth of the canal. The breakwater was put there in order to make the current scour its own channel, and the company has utilized it as a pedestal for a bronze statue of the genius who converted Africa into an island and planned and carried out the most important public improvement ever made by man. De Lesseps expected a dukedom. Perhaps he would have been gratified if the French empire had survived, but that figure of bronze and a little strip of ribbon indicating the very common distinction of belonging to the Legion of Honor are the only public recognition he ever received. His family enjoy an annuity of \$24,000 from the company in exchange for certain rights and stock which they surrendered.

There is a striking moral lesson in the career and the fate of De Lesseps. He was great, but he wasn't square.

He was crooked. His career was disgraced by the habitual use of bribes and blackmail. He believed that every man had his price, and that money was the greatest persuader. He corrupted everybody he wanted to reach, from the Emperor of France and the Sultan of Turkey down to the footmen in the palace of the khedive and the clerks of the chamber of deputies at Paris. The slush fund of the Suez Canal was as great as that of Panama, and it is the common opinion that at least one-half of the \$400,000,000 it cost was either stolen or wasted or otherwise diverted from an honest purpose. The extravagance and wastefulness of the managers of the company were beyond all precedent.

At Ismalia we change into a new train of excellent and comfortable cars. They are built on the English pattern and came from England. They are well kept and tangible evidence of the good management of the Egyptian railways. They gave us a good dinner for \$1.25 in the dining car, well cooked and well served, and the train made thirty miles an hour over a smooth track, which is a great improvement upon what we had recently experienced in Spain, Italy and southern Europe. The sleeping-car system for long journeys is equal to the best in Europe, although of course Americans prefer open Pullmans to the narrow little compartments they are compelled to occupy over there. In Egypt the closets into which the sleeping cars are divided are the more objectionable because they cannot be ventilated. The sand stirred up by the rush of the train would suffocate the passengers if it were permitted to enter the car; so everything is closed up tight and there are double windows. It is impossible to have anything open. An American lady to whom I was complaining of this replied that if

we should open the window of our sleeping compartment when we went to bed they wouldn't be able to find us in the morning, because we would be buried under sand. With all the precautions, everything is covered with a thick coating in a very few moments after the trains start, and the porter has to go about with a brush keeping the seats and the window sills clear. Every time the train stops men with feather dusters go through the first and second class carriages before the new passengers are admitted.

Crude petroleum, which has been used successfully on the roads between Philadelphia and Atlantic City to keep down the sand, and in other parts of our country where there has been similar trouble, has never been tried in Egypt, and I suppose that it would be useless. There is too much. They cannot oil the whole desert and there is nothing but sand as far as you can see, and as deep as you can dig down into the earth.

The Egyptian railways mostly belong to the government. The total system on the 1st of January, 1904, was 2,173 miles, of which 1,393 miles belong to the state and 780 miles to private companies. Most of the private roads are narrow-gauge spurs and feeders which connect sugar mills and other manufactories with the public roads. Two-thirds of the railway tracks are in lower Egypt. With Cairo as a focus, they spread out like a fan through the country drained by the delta of the Nile. Alexandria, the greatest seaport of Egypt, is the extreme terminus to the westward, and Port Said, the mouth of the Suez Canal, marks the eastern edge of the fan. From Cairo a track runs southward along the bank of the Nile for several hundred miles, and is gradually being extended toward the interior of Africa. There are several

short branches and feeders along the trunk line, which are gradually being extended and increased in number. For military purposes, as well as for civilization and trade, it is the intention of the government to push the railway up into the Sudan country as fast as possible, and before many years tourists can go from the Mediterranean to the heart of the dark continent upon a train de luxe, with sleeping and dining cars.

The railways are economically managed by English officials, although most of the subordinate employes are natives. It has been frequently proposed to lease the tracks to private corporations, and a proposition of that kind is usually pending before the government. But no change is likely to be made, because Lord Cromer, the British agent, who is really the King of Egypt, takes strong ground against leasing, and declares his opinion to be "decidedly adverse to the transfer of the Egyptian railways to a private company." This would seem to settle it, because whatever Lord Cromer says is final.

Under the treaties with the creditor nations of Egypt, only 43 per cent of the gross receipts of the railways can be applied to operating expenses. This has been recently increased to 50 per cent, and has enabled the managers to make improvements that are much appreciated by the public and to reduce the rates of fare, which are now lower than those of any railway in Europe. The result has been natural. The passenger traffic and receipts have rapidly increased. A similar reduction is promised in freight rates, which the managers expect will be followed by similar results. In 1903 13,039,573 passengers were carried, an increase of more than 3,000,000 during the previous five years, and the net receipts were \$1,222,261, a slight increase from the previous year.

Nearly everybody who comes to Egypt skips Alexandria, which is a great mistake, because it is one of the finest ports on the Mediterranean and is full of historical reminiscences. Some one has said that Alexandria is a city of sites instead of sights, which is a clever epigram and almost true, because you can only see the places where great historical structures once stood. Nothing is left of them except here and there a column or a piece of carved marble, which has been utilized in the construction of a modern building. Alexandria is purely modern. It is difficult to realize that it is the famous capital of Alexander the Great, the scene of the sumptuous and sensuous luxury of Cleopatra and the Ptolemies who reigned in the golden age of Egypt. It looks very much like Bordeaux, Marseilles, Havre and other French seaports, and for that reason tourists hurry through from the docks to the railway station without stopping to think of the memories that might be awakened during a visit of a few days.

You will remember, perhaps, that Alexandria, after Antioch, was the headquarters of the Christian church in early times, and St. Mark lived and preached there for nearly half a century. There, too, occurred the theological controversies which split the followers of Christ into sects; there was the center of intellectual culture for six hundred years, and the great libraries of the city brought together the most eminent intellects of the age. There, too, was the southern capital of the Roman Empire, and its streets have witnessed some of the most brilliant pageants that ever astonished the world. Cleopatra and Mark Antony lived there in the greatest splendor. Julius and Augustus Cæsar, Trajan, Hadrian and Constantine the Great were all residents of Alexandria from time to

time. Zenobia, Queen of Palmyra, lived there enthroned from 268 to 273. Many volumes have been necessary to tell the history of which Alexandria has been the scene from the days of its founder, Alexander the Great, to the departure of Ismail, the dethroned khedive, for Naples in 1879, with three hundred women from his harem and four ship loads of treasure which he stripped from the khedival palaces.

Steamers for India, Australia and other points beyond the Suez Canal land their passengers at Port Said, who go to Cairo by rail. Steamers that go no farther than Egypt have their entrepot at Alexandria, which handles 80 per cent of its foreign commerce. The harbor is one of the best on the Mediterranean and its natural advantages, equal to those of Marseilles or Naples, have been improved by vast engineering works, which are of historic importance as well as professional interest to the engineer. This port is a monument to Alexander the Great, for he created the harbor by the construction of a vast mole called the "Heppastadion," joining the Island of Pharos to the mainland. While we hear very little about that work, it is one of the most extensive and brilliant triumphs in the history of engineering; as great in its way as the pyramids; even greater than the construction of the Suez Canal. Mehemet Ali, the greatest of khedives, deepened the harbor, which had become choked by the accumulation of sand, lined it with spacious docks, protected them by fortifications, and cut a canal through from the Nile, which was built in a single year at a cost of \$1,500,000 and more than 20,000 lives.

Not a dollar of this money was spent for labor except the salaries of the engineers and foremen. A quarter of a million peasants were drafted from different provinces

of Egypt and compelled to labor without pay and furnish their own food and tools. Thousands died of exhaustion and hunger and thousands more from infectious diseases, but the lives of his subjects were of no value to Mehemet Ali. Since 1872 \$15,000,000 more has been spent on the harbor and naturally it ought to be what it is—one of the finest on the sea.

In the middle of the city is a great square, the center of the European quarter, the focus of business and commercial activity. It is surrounded by banks, offices of the steamship companies and shipping firms, the consulates, the principal hotels and shops, and is appropriately named after the founder of the present khedival dynasty, Mehemet Ali, whose splendid figure, mounted upon an Arabian charger of bronze, stands in the center.

Visitors who are aware of the teachings of the Koran are naturally surprised to see statues of famous Moham-medans in Egyptian cities, because their religion forbids the making of images of human beings. According to a strict interpretation a statue, a portrait in oil, a photograph, an engraving or even a head upon a coin or a medal is a violation of one of the injunctions of the prophet, who taught that any man who makes a likeness of the human form will be compelled to endow it with a soul on the day of resurrection or forfeit his own chances of paradise. But vanity prevails in Islam just as it does everywhere else and this statue and those in Cairo and other parts of Egypt were ordered by Khedive Ismail as ornaments for his cities and as tributes to his ancestors. Before he could put them up, however, he lost his throne. His successors dare not arouse the religious resentment of their subjects, so the statues were allowed to remain in packing boxes until the English "occupied" the coun-

try. Then they were taken out and placed upon pedestals, the infidel officials assuming all the risk of losing their identity in paradise.

There is excellent railway service between Alexandria and Cairo, as good as any in Europe or the United States, and except for the sand and dust, which cannot be avoided in crossing a desert, the journey is quite comfortable.

About half way is a bridge spanning one of the arms of the Nile, which fifty years ago was the scene of a most extraordinary tragedy. Ismail Pasha, the younger son of Ibrahim, with no prospect of ever reaching the throne, considered himself much more competent to administer the government than his uncles and cousins, who had precedence in the regular order of succession. One of his intimate friends and confidential associates was an Armenian adventurer, known as Nubar, who lived on the family for many years, because he had assassinated somebody or stolen something to oblige Mehemet Ali, or performed some other service which placed him in a position to levy blackmail. Nubar was superintendent of the government railways, and when a special train carrying the brothers and sons of the khedive was running at a high rate of speed from Cairo to Alexandria to attend some function, one of the draws of this bridge was mysteriously opened. The train plunged into the Nile and everybody was drowned, leaving the path to the throne clear for Ismail, who was expected to accompany the party, but at the last moment excused himself because of illness. The investigation which followed did not determine who opened the bridge, but Nubar was held responsible and temporarily disgraced, yet, as soon as Ismail became khedive, he was restored to favor and be-

came all powerful at court. He was the evil genius of his royal master and the cause of his ruin.

Alexandria had the first lighthouse ever erected for the benefit of shipping. Along the coast of Syria and Palestine, Italy, Greece and other countries of southern Europe at frequent intervals are watch towers, which in ancient times were used for the purpose of communicating by signals, but the Pharos tower, a pile of masonry nearly six hundred feet high, and one of the seven wonders of the world, erected by Ptolemy Soter, who became King of Egypt after Alexander's death 320 B. C., was intended as a guide and warning to mariners, and beacon fires were kept burning on its top at night. This tower was fifty feet higher than the monument at Washington.

Ptolemy Soter was a great and wise man. He was the founder of the first museum in the world, and of a great library called the Serapeum. Nothing remains of the magnificent building with its hundred steps and vast halls and 400 columns, except a few scattered pieces of marble. Its collection of 300,000 manuscripts was destroyed when Julius Cæsar set fire to the city, B. C. 48. A few years later, as a nucleus for a new library, Antony presented Cleopatra what are known as the Pergamenian manuscripts, 200,000 in number, and the collection was rapidly increased by the generosity of Cleopatra, who sent scholars all over the world to make copies of every valuable book at public expense. It is related that every book that came to Alexandria was seized for the benefit of the library, a copy being made for the owner. Here Strabo, Ptolemy, Herodotus, Pliny, Aristotle, Euclid and other great scholars of that era were educated and gained their fame; here the science of mathematics was invented and astronomy and geography were first taught;

here chemistry became one of the sciences and engineering a useful servant of mankind. Athens was the home of philosophy, poetry and art, but the Serapeum, originally a temple to a heathen god, became a vast treasure-house of learning, the birthplace and the nursery of the applied sciences. It came to have 750,000 volumes, and survived for 600 years until the Arabs conquered Egypt and the Caliph Omar, a bigoted fanatic, destroyed it. "If these manuscripts teach the same things as the Koran," he said, "they are useless and need not be preserved; if they do not they should be destroyed because they are false and pernicious."

St. Mark is believed to have suffered martyrdom upon the site of the Mosque of One Thousand and One Columns, which is now the quarantine station, and the monks of the Coptic Monastery claim to have the remains of the great evangelist, but it is well known that his body was removed to Venice in the ninth century and is buried under the altar of the beautiful cathedral dedicated to him.

The Mosque Nebbi Daniel claims to be the tomb of Alexander the Great, but as no Christian is allowed to enter the building it is not possible to discuss the probabilities intelligently. We know, however, that the man who wept because there were no more worlds for him to conquer died and was buried in Alexandria. In the British Museum is a beautiful stone sarcophagus, which for many years has been claimed to be that in which Alexander was buried, but many archæologists attribute it to an earlier king. In the museum of Constantinople another exquisite piece of marble is also declared to be his coffin. It was discovered near Sidon by Rev. Mr. Eddy, an American missionary, who has a theory that it

was made in Damascus, Bagdad or another city of the interior, for the great warrior, and was being transported to Alexandria, when for some reason it was stopped on the way near Sidon and never reached its destination.

The catacombs, or cave cemeteries of Alexandria, are very extensive and are of great interest to archæologists. Dutch windmills, built by Napoleon I. to grind corn for his troops when he occupied the country, stand over the catacombs and give a curious aspect to the country. In the Mohammedan cemetery ruins of the Serapeum are scattered among the tombs, fragments of marble covered with carving, shattered pedestals and broken columns which have been utilized for memorial purposes.

They tell us that Pompey's pillar, which appears in all the illustrated geographies, was not erected by Pompey at all, and that Cleopatra's needles, one of which is in London and the other in Central Park, New York, never belonged to that famous queen, "the Serpent of Old Nile." Pompey's pillar, we are told by the archæologists, was erected by Ptolemy II. in memory of his favorite wife, Arsinoe, and the other monoliths were erected long before Cleopatra was born, and were removed from the Temple of the Sun at Heliopolis in Ismail's time. Unfortunately Alexandria has been ignored by antiquarians and archæologists, and what should be a tempting opportunity for excavation on the sites of ancient buildings has been neglected. In 1895 Mr. Hogarth made a series of experimental borings to see what was under the soil without finding anything of value, and he believes that the finest of the 4,000 palaces which were the boast of ancient Alexandria have been covered by the encroachments of the sea.

Alexandria now has a population of about 350,000, made up of representatives of every race on earth. About half are foreigners—Turks, Syrians, Nubians, Armenians, Greeks, Jews, Albanians, Maltese, Italians, Frenchmen and other sons of men.

There are four Alexandrias—the capital of Alexander the Great, the pride of the Ptolemies, the southern residence of the Roman Empire, and the city of modern commerce and enterprise, and each is full of interest.

There is a fine railway station at Cairo, and when we rolled into it at midnight the train was surrounded by what one would suppose was a mob of lunatics, who in reality were only friendly porters, hotel runners and railway officials trying to assist us to the hotel omnibuses that were waiting on the outside. I never was able to understand why, but the common people among the oriental races are always yelling at somebody. It is so in China and Japan, in India and Turkey. If one man wishes to communicate an idea to another he shouts at the top of his voice, and when he has nothing in particular to say he screams as loud as he can on general principles, simply to contribute his share to the hubbub. Hence public places, like railway stations, in Egypt and the oriental countries, will give you an idea of what Babel must have been, particularly when the natives attempt to address strangers in foreign languages.

The population of Cairo is so cosmopolitan that most of the railway porters, hotel servants, hack drivers, donkey boys and people about the streets who come in contact with the public are familiar with a few words of a dozen different languages, and are shrewd enough to identify the people to whom these languages belong in a crowd of any size. Every language and dialect of

Europe, Asia and Africa is spoken upon the streets and in the bazaars of Cairo, and no matter where he comes from, a stranger cannot stroll along the busy squares upon which the principal hotels are located without being addressed in his own tongue. This phenomenon is manifested at the railway stations more notably than elsewhere, and timid people are likely to be startled by having a half-naked Arab rush up to them and yell in their ear, "I spik Anglis; give me your bag," and similar greetings; but it is only necessary to wait for a man with a semi-military uniform who has the name of your hotel embroidered in gilt letters on his cap and coat collar. He will come, sooner or later. It's his business. Point out your luggage to him, do as he tells you, and you will come through all right.

There are no better hotels anywhere than those you find in Cairo, and there are several grades of them, with charges to suit purses of all sizes. If you want to see everything that is going on you must stop at Shepheard's, for that is the focus of all the excitement and the scene of everything that happens; or at the Continental, which stands in the next block. If you would like to be considered a howling swell you can go to the Savoy, the favorite stopping place of princes and dukes and other titled people who come to Egypt for the winter; or if you prefer quiet elegance and retirement the country residence of the late Khedive Ismail, in the center of a beautiful park on the other side of the Nile, is used as a hotel, and is known as the Gheziheh Palace. There you will meet the most formal and exclusive set and your bills will be made out accordingly. People of modest means can find several comfortable hotels with moderate

prices and innumerable boarding-houses whose rates range from \$6 a week upward.

At Cook's Agency, I was told that nearly 8,000 visitors come to Cairo each winter, and about one-half of them are Americans. The Germans are second in number and after them the English and French. There are probably more English in the city at all times than either Americans or Germans, but they visit friends or find private accommodations and do not stop at the hotels or patronize the tourist agencies. The English are the life of the town. Not less than 500 families, many of them with sons and daughters, are living in Egypt permanently, and many young officers add to the gayety of the social life. Their striking uniforms, which are unlike anything ever worn by our soldiers, are to be seen on every festive occasion. They wear a great deal of scarlet and gold. The ordinary fatigue or half-dress uniform of the Anglo-Egyptian officer is a red Eton jacket, coming down only to the waist, with elaborate patterns embroidered upon the front, the back and sleeves. During hot weather they wear similar jackets of white linen without waistcoats. Their trousers are either white with a cord down the seams or dark blue with a strip of gold braid. During the day they wear khaki uniforms, with helmets of the same color or pure white linen.

Nowhere have greater preparations been made for entertaining tourists and winter visitors than in Cairo. There is a fine hotel at the base of the Pyramids, and twelve miles out at Holouan, the oldest pleasure resort in the world, whose mineral springs were patronized in most ancient times, are similar accommodations. And at intervals all the way up the Nile, at almost every town of importance as far as Khartum, comfortable and luxuri-

ous hotels have been established that may be reached by rail or river. All of them are well patronized. Most of them are crowded from the first of December to the first of April, and I do not understand how they can afford to entertain people at the prices they charge, because they are closed for eight months in the year, have to depend upon four months' business for their profit, and are compelled to bring nearly all their supplies from abroad. They get their beef from America, their chickens from France, their vegetables from Italy, their butter from Switzerland and Denmark, and their groceries from London. Several of the hotels have their own gardens and dairies which supply ordinary vegetables, milk and cream—and you can get genuine cream for your coffee at Shepherd's Hotel—the only place I know of between Paris and San Francisco.

One would think that the marvelous soil of the Nile Valley would produce all the vegetables that could be eaten in Egypt, but such is not the case. A great deal of garden truck is imported, and it is almost impossible to make cream and butter in Egypt, because there is no grass. The cows are fed on forage plants like alfalfa, sugar cane, cornstalks and millet. No matter how nourishing or rich in milk-producing qualities such food may be, you cannot get good milk, cream and butter where grass will not grow.

But in these days of refrigerator ships and railway cars it is easy for the hotels here to bring in their supplies. Alexandria is only three days from Naples; Brindisi and Messina are one night nearer and boats are running nearly every day.

The atmosphere is perfect. It reminds you of Mex-

ico—perpetual sunshine and a cloudless sky. The meteorological records show that in 1903 there were only twelve rainy days out of the 365. There is, however, considerable difference between the temperature before and after sundown—often as much as 50 degrees. Even in the afternoon you will need an overcoat. For this reason delicate people have to be very careful. It is easier to take cold in Egypt than in most countries.

There is another fly in the ointment, also—and you might say a great many flies; and mosquitoes are equally numerous. If you attempt to sleep without a netting over your bed you are likely to be bled by a hundred silent surgeons, and in the daytime most persons carry wisps or brushes made of strips of palm leaf or horse hair to beat off the flies. These are so much needed that peddlers sell them on the streets. They are ornamental as well as useful. The handles offer an opportunity for artistic beadwork, and one of the objects in life for idle people who dwell in Cairo is to make a collection of fly wisps.

Beggars and peddlers are another nuisance. They are exasperating. Begging is prohibited, but the law is not enforced. The streets are filled with peddlers of all ages and races wearing long blue tunics of cotton like nightgowns and red fezes or big white turbans, and they pester you wherever you go. From the moment you pass the gates of the custom house at Alexandria or Port Said you are followed by these persistent creatures, offering bogus or perhaps genuine antiquities, post cards, photographs, images, matches, pencils, stationery, handkerchiefs, shoestrings and every imaginable article. The streets of Cairo are filled with them, and if that were not enough, when you leave the principal streets your way is

constantly blocked by "barkers" entreating you to visit their shops, and thrusting into your hands articles that you do not need or want. At some of the towns they have the audacity to come to your rooms, and sometimes even to your table in the hotel dining-room, or interrupt you in whatever you are doing to describe their wares and urge them upon you. Then, again, an equal nuisance are guides and dragomans who can talk a little English and offer their services as interpreters and to take you about the town. Hence, between the flies, mosquitoes, guides, peddlers and men, women and children begging for backsheesh, the tourist in Egypt is sometimes unhappy.

Everybody hires a dragoman, and one of his chief duties is to protect you from these pests, which he does with the aid of a stout stick and a torrent of invectives. The peddlers and beggars are afraid of the stick, as he handles it with vigor, but the invectives make no more impression than water upon a duck's back. Often, when your dragoman is absent or if you are without one, a volunteer beggar will assume this responsibility and then demand backsheesh for keeping other beggars away.

II

THE THREE CAIROS

Cairo reminds one of an impressionist picture. It is so unreal; the colors are so unnaturally bright, and the costumes and the manners of the people so different from what we are accustomed to. The scenery as well as the actors seems to belong to another world. For the first few days after your arrival you are satisfied to sit on the terrace of the hotel and watch the noisy, restless, ever-changing crowd—half oriental, half European—that passes back and forth on foot, on horseback, in carriages, on camels and astride diminutive donkeys. Every nation of the earth seems to be represented, and the present blends with the past wherever you may look.

Under the glare of an electric light you see venerable Arab sheiks wearing the same robes and leaning upon the same sort of staff that was used when Abraham was a boy; and scribes with inkstands made from the horns of cattle, and pens whittled from reeds, sit at the street corners and about the threshold of the postoffice, writing letters at the dictation of patrons whose fingers have never been taught to frame their thoughts in words. A block from the most modern of modern hotels and clubs, you will come face to face with stately patriarchal figures in ample turbans, long vests of Syrian silk and outer robes of cashmere that seem to have stepped out of an illustrated Bible, and as the sun goes down you hear the

call of the muezzin from the balconies of the minarets, and devout Moslems kneel down upon the pavements to pray. Water carriers with the same sheepskin and pigskin bottles that were used by the tribes of Israel rub up against English grooms in top boots and silk hats; sherbet and licorice water and lemonade sellers, with tin cans and brass cups, which they clink like castanets, gossip with peddlers of international post cards and London-made wax matches. Merchants, bankers, lawyers, soldiers, beggars, guides, policemen meet and dodge each other, each wearing the garb of his own race. Officials from the foreign office and the treasury, conscious of their importance and responsibility, and dressed in frock coats, fancy waistcoats, silk hats and the smartest of modern French tailoring, halt at the crossing to avoid an Egyptian lady riding astride upon a donkey with her bare feet in velvet slippers and her face covered with a rusty black veil. Syrians in long baggy trousers and braided jackets; Bedouins in flowing robes of brown and white stripes, whose turbans indicate the clan to which they belong; Persians with tall caps of brown camel's hair; Nubians whose faces are as black as coal; Egyptian fellaheen in ragged blue shirts and fezes of red felt; Copt priests in long black gowns like those worn by our judiciary, and narrow-edged stovepipe hats; Englishmen in pith helmets and khaki suits; keen-eyed Algerians in white robes, and representatives of every other race and nation elbow each other as they pass along the sidewalk, talking with nervous gesticulations. There is nothing like it elsewhere in the world. It is new and novel to the oldest traveler, and one must see the strange picture for himself to appreciate how unique and how fascinating it is.

There are three Cairos—the new city, which Ismail, the spendthrift khedive, made in imitation of the boulevards and apartment-houses of Paris, with trolley cars, electric lights, sewers and water supply; parks, open squares, fountains, statues of bronze; wide, shaded streets and broad sidewalks; banks, department stores, churches, clubs, cafes, courthouses, theaters, opera-houses and music halls, schools and public libraries, splendid villas and mansions of stone and stuccoed brick surrounded by gardens and shaded grounds.

Old Cairo, the city of the "Arabian Nights," and its narrow crooked streets, its bazaars, mosques and coffee-houses, still remains as it was when Harun-al-Rashid made his midnight rambles. As it was in the middle ages, so it is now, and its disreputable appearance gives it a sense of reality and genuineness. Among its mosques and colleges, and the courts of its palaces, which can never be seen from the street, are the purest examples of Saracenic architecture that can be found in all the wide empire of Islam, and its dirt and dilapidation are uncorrupted by modern ideas of neatness and habits of repair. What has been called "the blessed conservatism of Cairo" has protected the ancient part of the city in its filth and disorder. The stone benches that used to stand in front of the shops for the gossips to sit upon have been removed by the city government in order that carriages might pass through the crowded lanes, but the men who squat in the little cupboards that are called shops are unchanged in dress, ideas and education. They are still as calm, courteous, dignified and unreliable as ever, and lie and cheat with the same urbanity. The upper classes are becoming more modern and less oriental every year because of foreign travel and contact, but the peasants

and tradesmen preserve the old traditions and protect the picturesque past.

There was still an older city once among the hills of shining sand, but it was known by another name. The real Cairo, the Cairo that the tourist rushes to see as soon as he arrives, was built by Saladin, the greatest and noblest of the sons of Hagar and Ishmael. He was king of Egypt by inheritance, and extended his dominions to the limits of the desert, from the Black and Caspian seas to the Indian Ocean and the sources of the Nile. He reigned from 1169 to 1193—a quarter of a century that was filled with activity and usefulness. He was a warrior, statesman, scholar and philanthropist. He founded six colleges and established the first public hospital ever known. The citadel, which stands upon the summit of a hill in old Cairo, is his monument; but is no longer occupied by the bare-legged warriors that followed him in the crusade, nor wild Kurds and Turks in clanging armor. This mediæval fortress is garrisoned by “Tommy Atkins,” who stands guard over vast stores of modern arms and ammunition and retires and rises by the sound of an English trumpet.

“He who hath not seen Cairo,” said a Hebrew poet, “hath not seen the world. Her soil is gold; her Nile is a marvel; her women are as the bright-eyed houris of paradise; her houses are palaces; her air is soft with an odor above aloes, refreshing the heart; and how should Cairo be otherwise, when she is the Mother of the World.”

This beautiful rhapsody expresses the admiration of the Arabians and the Egyptians for their capital, but, like much other poetry, it is not strictly accurate. Before the Moslems invaded Egypt in 640 there was no Cairo;

only a little village of nomads called Fustat, or "The Town of the Tent." Saladin was the creator of the Cairo we know. Nevertheless, from the towers of his citadel the horizon is dotted with the oldest monuments in existence. Across the Nile a grove of palms now shades the site of Memphis, the earliest city of which human records tell; just beyond, among the ruins of Sakkara, is the Pyramid of the Steps, which is believed to be the oldest structure made by human hands; somewhere near the landing place for boats, at a little village on the opposite bank of the Nile, is the traditional spot where the daughter of Pharaoh found that remarkable baby in the bulrushes; beyond this, against a background of flame-colored sky which artists strive in vain to reproduce, are the great pyramids and the silent sphinx. To the right is the Land of Goshen; and a little farther, if the sun is right, you can see a tall shaft rising from a cornfield, which marks the place where stood the Holy City of Heliopolis, the City of the Sun, the Athens of Egypt, where Joseph and Moses were educated. Just before you reach the obelisk by the roadway you can see the spire of a great church which stands where Joseph and Mary rested with the Child Jesus and found an asylum among hospitable fellow countrymen at Heliopolis after their flight into Egypt. And the father of our Lord doubtless worked there at his trade, for he was a carpenter.

At the end of a railway bridge across the Nile was fought the battle of the pyramids between Napoleon and the Mamelukes of Egypt. Wherever you may look you will find antiquity and history, romance and tragedy hidden like jewels in a heap of rubbish. If your imagination is strong enough you can see Cleopatra and Mark Antony

sitting side by side upon the deck of a dahabiyeh, one of these curious houseboats in which modern travelers enjoy the peace and pleasures of the Nile.

Until I began to study the history of Cairo I had no comprehension of the character or the usefulness of Saladin. He is best known as a fighter, as the champion of the crescent against Richard Cœur de Lion, the champion of the cross; and it is true that his career was chiefly outside of Egypt. He conquered Abyssinia and Nubia; he subdued the valleys of the Tigris and the Euphrates; recovered Jerusalem and Damascus from the Christian, and fought a duel twelve years long with the chivalry of Europe. All christendom could not shake his power. Between wars he built fortresses and founded institutions of learning, at which the people of his empire might be taught the religion in which he believed, for he was a devout Moslem and hated heresy. The medresas, or theological seminaries, which he founded as citadels for the defense of the true faith all stand to-day, and are among the most notable of the institutions of the Moslem world. They have not only been bulwarks of the faith, but have encouraged learning and cultivated the taste of the people in art and architecture.

His hospital, known as the Maristan, founded in Cairo in 1176, is believed to be the first institution for the free treatment of the insane and sick poor people ever established. Ibn-Gubeyr, a Persian writer of the twelfth century, in giving an account of a visit to Cairo, described it in detail as one of the novelties of the town.

"It is one of the great palaces there," he says, "spacious and magnificent, and the sultan has been prompted to establish this hospital solely by the hope of gaining favor of God and recompense in the world to come. He has

appointed here an administrator, a man of knowledge, in whose charge a provision of drugs has been placed, with power to compound potions with them according to divers receipts, and to prescribe them. In the chambers of this palace couches have been placed which the sick folk make use of as beds, these being fully provided with bed clothes. The administrator has under him servants who are charged with the duty of inquiring into the condition of the sick morning and evening, and these last receive food and medicines according as their state require. Opposite this hospital is another separate therefrom, for women who are sick, and they also have persons who attend them, while adjacent to these two hospitals is another building with a spacious court, in which are iron gratings, which serve for the confinement of those who are mad; and these are also visited daily by persons who examine their condition and supply them with what is needful to ameliorate the same. The sultan himself inspects the state of these various institutions, investigating everything and asking questions, verifying the statements with care and trouble, even to the uttermost; and in Misr also there is another hospital, exactly after the pattern of the one described."

This, as I have suggested, is probably the first hospital and insane asylum in history, and it is interesting to know that its founder was the noble knight whose title to fame has generally been limited to his courage and skill as a warrior. But he was something more. His introduction of colleges into Egypt not only counteracted the heretical tendencies of the time, but attracted scholars from all over the world. Under his influence intellectual commerce between nations was revived; professors from Persia and India met in the cloisters of these institutions;

learned doctors came here all the way from Cordova, Granada and Seville; pupils from all the tribes of the earth by thousands followed the instruction of the professors of the schools that attracted their taste. There was a revolution in culture that lasted 300 years, and had a universal influence. The professors and students lodged in the colleges where they could be convenient to the lecture-rooms, libraries and laboratories. When Saladin was in Cairo that impetuous soldier delighted in the society of the learned and spent much of his time with the poets, philosophers and men of letters who were attracted to his court.

"I found him," wrote Abd-el-Latif, a famous Bagdad physician, "a great prince whose appearance inspired at once respect and love, who was approachable, deeply intellectual, gracious and noble in his thoughts. I found him surrounded by a large concourse of learned men who were discussing various sciences. He listened with pleasure and took part in their conversation."

Saladin is still the ideal hero of the desert, the foremost defender of the Moslem faith, and his influence upon Islam was undoubtedly greater than that of any other man except the prophet himself. When he left Cairo upon his last campaign against the crusaders, and the people of his court came to his stirrup to bid him farewell, a mysterious voice was heard above the hum of conversation singing an Arab song:

Enjoy the perfume of the ox-eyes of Nejd;
After to-night there will be no more ox-eyes.

The prophecy of this ill-omened verse came true. After that night there were no more ox-eyes for Saladin. Cairo never saw him again. All christendom had risen in

arms at the appeal of the pope to recover the Holy City and restore the sepulcher of the Redeemer to His followers, but Saladin drove the hosts of the Lord slowly before him until not an inch of Palestine was left to the Christians but their small fortress at Acre, where, in September, 1192, the treaty of peace was signed. Saladin then retired to Damascus, his northern capital, where he died and was buried the following March, 1193.

The bazaars of Cairo are not as interesting as those of Damascus, Smyrna or even Constantinople, because they have been so thoroughly modernized. Eight thousand foreign tourists invade them every year and bring a modern atmosphere. Hence the native shops have English and French signs, their shelves are filled with French, English and German goods, their methods of doing business are becoming Europeanized, ancient customs have been abandoned, and the hand-made fabrics of Bagdad and other Persian, Turkish and Arabian manufactures are becoming scarce. It is difficult now to determine how many of the silk and cotton goods and other articles offered you in the Cairo bazaars are made in Germany, because the Germans are so clever in imitation, and it is absolutely certain that nearly all the Arab jewelry is made in France. You cannot depend upon anything nowadays unless you actually see it made. If the Cairo merchants who are catering to tourist trade could appreciate the advantage of reviving and retaining ancient arts and customs and selling nothing but genuine native goods, they would benefit themselves as well as their customers, but as long as the latter are willing to pay three prices for the cheapest kind of French and German imitations it is not profitable for the native artisans to waste their time. The native merchants, too, have

an ambition to be considered up-to-date, and in that way injure their trade.

For example, a native dealer from whom I had purchased Persian talismans some years ago, when he occupied a tiny little cupboard on one of the back streets in the bazaar quarter, has developed and expanded. The guide took me to a new building in one of the more conspicuous streets, where I found him entirely modernized. The quaint old-fashioned steel-bound chest in which his ancestors for many generations had kept their valuables had disappeared and a modern burglar-proof safe and new glass and metal show cases filled one of the best and largest shops in town. He recognized me at once, welcomed me as an old friend, and, having learned English since I had last seen him, explained his advancement with great satisfaction. He offered us cane-seated chairs made in Vienna, brought us coffee in a French pot instead of the old-fashioned dipper he used to have, and served it in the china cups. He showed us French jewelry, Mexican and Hungarian opals and other conventional stones, talked about his agents in London, Paris and New York, who supplied him with stock and kept him posted as to the fashions in gems. He told us of several American ladies of distinction for whom he had made bracelets and necklaces and had mounted jewels, but his interest in talismans and other old-fashioned Persian and Byzantine gold and silver and jewels was gone. This is true of nearly all of the dealers in the Cairo bazaars, and if you want genuine native goods nowadays you must go to curio shops kept by Europeans.

Nevertheless the bazaar quarter of Cairo always must be full of interest to foreigners until it burns up or is torn away. The streets are very narrow. Most of them are

too narrow for a carriage to pass through. Troops of camels laden with merchandise are constantly moving back and forth, and people who do not want to walk must hire a donkey. There are donkey stands at frequent intervals where animals may be hired for 15 or 20 cents an hour, and a boy always goes with each animal to look after it. He runs along behind, beating it with a stick and yelling with all the strength of his lungs for the purpose of encouraging the donkey and warning people to get out of the way. Each animal has a brass plate on its forehead bearing the number of its license, and the boy who belongs with that particular donkey has a brass band around his left arm bearing a similar number.

The donkeys have changeable names, according to the nationality of the tourist. If he be a German they are Kaiser William and Bismarck; if an American they are Theodore Roosevelt and Yankee Doodle. The business is managed exactly like that of street hacks and express wagons in cities of the United States. Each camel must have a license and a number also, as well as each donkey, and the charges are regulated by ordinance. The camels are used for transporting freight, like our express wagons. If a Cairo family want to move they hire a camel, particularly if the goods have to be carried to the old part of the city. In the new part, where the streets are wider and modern customs prevail, there are a few carts.

In the bazaar quarter the houses are high and the upper stories project over the street. Most of the windows are protected by lattice work in old brown wood, sometimes beautifully carved. Ten or twelve inches above the unpaved, dusty thoroughfare are little cupboardlike rooms without windows or doors, and with a full front

open to the street. The walls are covered with shelves upon which the stock in trade is displayed, and the merchant sits cross-legged on the floor waiting for customers. Every block or so there is a cafe, where groups of turbaned natives may be found all day and until midnight, solemnly smoking, sipping coffee and playing dominoes or draughts. Each trade has its own quarters. You will find the goldsmiths and silversmiths together; the booksellers, the carpet and rug dealers, the silk merchants, and the shoemakers each have their separate streets and districts, which is a convenience to the purchaser, who is able to go from one to another without wasting much time.

There is no fixed price for anything. Every customer is expected to show his skill at a bargain. He selects the article desired, and usually criticises its appearance or material, or "runs it down," as the yankees say, before he cautiously inquires the price. The first figure is at least double and often three times its actual value, whereupon a duel of wits occurs with an animated dialogue. When a customer thinks he has shown his skill at negotiation and has sufficiently impressed the crowd which has gathered around the front of the shop, and freely participated in the dialogue, he turns away and starts down the street as if he would seek what he wants elsewhere. The merchant shakes his head, makes some contemptuous remarks to the bystanders concerning the parsimony or the poverty of the customer, calls him a lot of bad names, then, tossing his head with indifference, yells at him to come back, and proposes a new figure very much below the last. The negotiations are renewed and continued until further concessions satisfy the purchaser, who pays the price, wraps up the article, mounts his donkey and rides away.

Similar proceedings are going on in front of half the shops in the bazaar, whether the object of barter be a box of sweetmeats, a pair of slippers, a shirt, a silk rug or a saddle. Sometimes the negotiations are interrupted by an ungainly camel laden with green fodder, tins of petroleum, bales of cotton, or cases of other merchandise, which treads silently along without warning, threatening to sweep everything out of its way. Often the wide panniers extend across the entire width of the street and rake from the wall outside articles that have been exposed as advertisements.

Few women are to be seen, and they are closely veiled, with curious brass or bamboo affairs hanging over their noses. The bystander does not often hear their voices, because their trading is done quietly and modestly, and they detect the presence of a stranger instantly.

In many shops the merchants make all of their own wares, sitting on the floor, where they can salute people who pass and exchange the gossip of the day. You can see how the beautiful gold embroidery is made, and the velvet slippers, the brass work, inlaid furniture and other peculiar merchandise of the Arab race. There are colonies of shoemakers, saddlers, tailors, bookbinders, brass workers, goldsmiths and silversmiths, on the same streets, who are making chains, ear rings, bangles, anklets and other ornaments. The sweetmeat bazaar, where all forms of confectionery are manufactured and sold, is quite interesting, and strangers always stop at the hat stores to see how the red fezes are made, for most of the manufacturing is done in plain sight of the street.

Money changers are scattered throughout the bazaars, and you will often find seven or eight of them in a row.

There is usually a partition of stained glass, behind which the proprietor retires when a customer enters, and the negotiations are carried on through a little peep hole. When there is nothing to occupy his attention he sits on a bench inside his door, calmly smoking and gossiping with friends who pass by. The money changers are mostly Jews. They keep their working capital in bags, concealed somewhere about their persons. Few of them have safes.

The carpet bazaar is very large. Auction sales of rugs occur twice a week, when buyers appear from all parts of Egypt and bid for the rugs they want. Few rugs are made in Cairo. Most of them are brought from Smyrna or Damascus by sea, and from Persia by camel caravans overland.

Scattered throughout the bazaars are public letter writers, with ink horns and reed pens ready to draw contracts, prepare bonds, make out bills and other commercial papers on demand, because comparatively few merchants, shopkeepers and artisans, and even a smaller proportion of their customers, are able to read or write. Most of the professional letter writers are notaries and can execute papers as well as prepare them. Half the guides and donkey boys the American tourist meets in Cairo and many of the merchants claim to have been at the Chicago Exposition, and that is the first recommendation they offer in their own behalf. Knowing that the bazaars are favorite haunts of strangers, these guides, who can speak a little English, lie in wait for them, and when they appear approach them in a pleasant, friendly way, and offer their services. It is usually a relief to find somebody who speaks English and can tell you where to

go, hence in a very few moments you find that an insinuating Arab has attached himself to your party and it is impossible to shake him off.

III

HOW EGYPT IS GOVERNED

The present Khedive of Egypt is his highness, Abbas Hilmi II., seventh in descent from Mehemet Ali, an Albanian adventurer, who was elevated to the throne in 1805 by an election by the people. He was born in Cairo, July 14, 1874, and is therefore thirty years of age. He succeeded his father, Tewfik, who died after a short illness Jan. 7, 1892. Abbas was then 18 years old, and a student at the University of Vienna, pursuing a special course under the supervision of Francis Joseph, Emperor of Austria, who took a kindly interest in the lad and endeavored to direct his training so that he might be fitted to rule over the oldest nation in the world. Having been notified of his father's death, Abbas hurried from Vienna to Constantinople by order of the sultan, and was escorted to Cairo with great ceremony in April.

The khedive is married to one wife, although he is entitled to four, and she is the Princess Ikbal Hanem, a second cousin. They have six children, as follows:

PRINCESS EMINA HANEM, born Feb. 12, 1895.

PRINCESS ATIATOULLAH HANEM, born June 9, 1896.

PRINCESS FAITHIEH HANEM, born Nov. 27, 1897.

PRINCE MOHAMMED ABDUL MOUNIEM, heir apparent, born Feb. 20, 1899.



LORD CROMER, THE MAN WHO HAS
REGENERATED EGYPT



THE KHEDIVE OF EGYPT

PRINCESS LOUTFIAH HANEM, born Sept. 29, 1900.

PRINCE ABDUL KADER, born Feb. 4, 1902.

The khedive has one brother and two sisters living :

MOHAMMED ALI, born Oct. 28, 1875.

KHADIGA HANEM, born May 2, 1879.

NIMET HANEM, born Nov. 6, 1881.

The mother died in 1902. She was a good woman and the only wife of the late khedive, Mohammed Tewfik, a most excellent man, but a poor ruler. When we visited her tomb our Arab guide, whose knowledge of English is not as good as his intentions, remarked :

“Mamma Khedive ; finished last year.”

Nothing could have been more concise or definite.

The khedive, besides his English advisers, is assisted in his administration by six native ministers : Of the interior ; finance ; justice ; war ; public works and instruction ; foreign affairs. The English adviser of the minister of finance sits with the cabinet, although he has no vote. There is a legislative council consisting of thirty members, with advisory authority only, of whom fourteen are named by the khedive and the remainder are elected by the people. It meets once a month, examines the budget and other laws proposed by the government, and returns them either with its approval or objections. These laws, if approved by the council, are submitted to the legislative assembly, which acts upon them according to its will and judgment. If not approved they are revised or rejected.

The highest religious authority among the Moslem population is the Sheik el Islam, who is a sort of cardinal archbishop nominated by the Sultan of Turkey from among the learned men of the church. He has authority

over the Mohammedan priesthood, who, in their turn, control about 90 per cent of the population as completely as the priests of the Catholic Church control their parishioners in Italy or Spain.

Mehemet Ali, founder of the present dynasty, was born at Cavalla, a small town on the seacoast of Albania, about 1770. His father was a fisherman, or at least that is the understanding, but nothing definite is known concerning him except that he came of lowly parentage, had no education, and even when Viceroy of Egypt could scarcely write his name. He possessed great force of character, however, and unbounded ambition, and, what is most important of all in a conspirator, unlimited confidence in himself. He imagined that he was destined to be a second Napoleon Bonaparte. This fancy was stimulated by a similarity in their origin and early careers. They were born the same year, and both rose from obscurity by force of arms. When Mehemet was a boy he served in the Turkish army, and, being a natural soldier, was rapidly advanced in rank. He married the daughter of the governor of Albania, and by her had three sons, Ibrahim, Tusun and Ismail.

After the evacuation of Egypt by Napoleon, in 1805, he was sent to Cairo in command of Turkish troops. About this time the Mamelukes, who were nobles of high rank, rebelled against the Turkish governor, and Mehemet, foreseeing that the latter would be overthrown, took sides with the natives, who elected him their leader.

"Cairo is for sale," he declared, "and the strongest sword will buy it."

He took possession of Saladin's citadel with his Albanian regiment and invited the Mamelukes, 500 in number, to a conference there. Unsuspicious of treachery

they came, wearing their richest apparel and riding their finest Arabian chargers. They must have made a splendid appearance, for they were the cream of the Egyptian nobility and the finest fighters in the world. When the last man in the procession had passed through the arched gateway of the citadel, the great oaken, iron-bound gates fell and a trumpet was heard. At that signal a storm of lead fell upon the unsuspecting Mamelukes from the windows and the roof of the barracks that surround the parade grounds, on which they were drawn up in line to be received by Mehemet Ali. Caught as in a trap, resistance was impossible, and the massacre continued until every man lay lifeless upon the gravel except one, who according to tradition (which is disputed), broke through the Albanian line, galloped across the parade ground and forced his horse to leap over a wall upon the rocks thirty feet below. The story says that the horse was killed, but the man escaped and fled from the country. He afterward returned to his home, died in Cairo and his grave is pointed out.

This "hecatomb to the peace of the province," as it was calmly described by Mehemet, removed all opposition to the Albanian colonel and it was easy for him to negotiate with the Sultan of Turkey for the privilege of ruling what had been a very troublesome province. The history of the next forty years records the greatest progress ever made by Egypt, for, until his death in 1849, Mehemet developed the industries and the resources of the country, encouraged trade, established schools, built canals and other public works and did his best to introduce western civilization among his subjects. He taught the people to grow cotton and sugar and provided a system of irrigation which extended the cultivated area by many thou-

sands of acres. Had it not been for the intervention of the great powers, Mehemet would have overcome his master, the Sultan of Turkey, and placed himself upon the throne of the Ottoman Empire. Had it not been for the British government he would at least have secured the independence of Egypt.

Mehemet was succeeded on the throne by his son Ibrahim, and who had been the commander-in-chief of his father's army and won the military glory which the latter enjoyed. Ibrahim was one of the greatest soldiers of his time and an able, patriotic and progressive ruler. He created an army and navy for Egypt, imposed just laws, founded schools and colleges and did much for the welfare of the people. But he was allowed to live only a short time after ascending the throne and was succeeded by Abbas, a nephew, who proved to be incapable, and is said to have been strangled in his palace. In 1854 Said Pasha, the fourth son of Mehemet, became the ruler of Egypt for ten years, and, although not a great man, he was just and progressive. He abolished a number of cruel customs, and monopolies, started a system of railways in the Delta, enlarged the irrigation canals, founded the museum at Cairo, and gave M. de Lesseps a concession for the Suez Canal.

In 1863 Ismail, son of Ibrahim Pasha and grandson of Mehemet, was made khedive and became famous for his extravagance and enterprise. He extended the railways, established more schools, introduced foreign methods of agriculture and engaged in every undertaking that was suggested to him for the benefit of his people, regardless of its cost or practicability. He had no idea of the value or use of money. The expenses of his household were fabulous. It cost \$21,000,000 to carry out his programme

for the opening of the Suez Canal. He built useless palaces in all parts of the country; he expended vast sums upon experimental projects; he was surrounded by officials whose corruption and extravagance surpass belief, and when he had exhausted the credit of his government and was not able to borrow another dollar a commission, appointed by the great powers to investigate the finances of Egypt, found that he had expended \$450,000,000 in fifteen years with little or nothing to show for it.

The powers, representing the bondholders, took charge of the government and demanded his abdication. When he refused they appealed to the sultan, who sent two telegrams to Cairo, June 26, 1879. One of them notified Ismail that he was deprived of power, and the other informed his son, Tewfik, that he had been elevated to the throne. Tewfik was a son of the harem. Ismail acknowledged the child, but never concealed his disappointment that the mother of his first-born and the heir to his throne was a slave, and not one of his wives of rank. His other sons were sent to school in England and France, but Tewfik was never allowed more than the ordinary local advantages, and, when he became of age, he settled down upon a plantation like an ordinary farmer. He married his second cousin, the Princess Emine, and had no harem. He was a devout Mohammedan, but was not a fanatic and believed in education, religious toleration and other modern ideas. But being of weak disposition, he fell into the hands of conspirators, who took advantage of his generosity, and Arabi Pasha, whom he had elevated to the head of the cabinet, organized a revolution for the overthrow of his benefactor.

Arabi was an unscrupulous adventurer, the son of a

peasant farmer in lower Egypt. He became a favorite of the Khedive Ismail, who promoted him rapidly in rank, gave him a royal slave for a wife and generous gifts of money. Arabi was therefore an inheritance of Tewfik, and was not the only curse that went with the crown. He succeeded in securing control of the government, and soon became involved in complications with the foreign powers. He is believed to have been responsible for a massacre at Alexandria on the 11th of June, 1881, at which 150 Europeans were killed, including an English missionary, a naval officer and two seamen. This was the provocation for the bombardment of Alexandria by the British fleet in the following month, when marines were landed and occupied the city. Arabi organized an army of resistance, and a brief war ensued which resulted in the occupation of Egypt by the British, who are still there to-day.

It was during the reign of Tewfik that the rebellion of the Mahdi broke out, the massacre of General Gordon and his troops of Khartum occurred and the Sudan war which followed. Tewfik was practically a figurehead in the government during all those years, and when he died in 1892 it cannot be said that there was any sorrow.

Abbas is a much stronger man than his father and better qualified for successful administration. Those who know him well say that he has excellent abilities and intentions and under any circumstances would be likely to do himself credit, but, like his father, he is a mere figurehead in the government. Everything he does of importance must be approved in advance by Lord Cromer and his foreign advisers. At the same time, in matters of detail, particularly in agriculture and in the organization of his army, Abbas has been allowed much liberty

and has shown good judgment and executive ability. He is quite familiar with European affairs. He was taught English by a governess when a child and afterward had English tutors. He studied the science of war and engineering under an American officer; has visited every country in Europe, with the exception of Spain and Portugal, and by observation as well as study, has obtained a thorough knowledge of European methods, which he has endeavored to introduce among his own people, so far as practicable.

Plans were arranged for him to attend the Columbian Exposition in Chicago in 1893, and afterward make a tour of the world, but the death of his father and his elevation to the throne prevented him from doing so. He spends almost every summer in Europe, traveling about the northern countries and visiting the several capitals. Vienna is his favorite city, because he knows it better than any other, having lived there as a student for three years, and he is a great admirer of the German kaiser, although he does not partake of that eminent gentleman's energy and brilliancy of intellect. He speaks five languages fluently and is able to discuss foreign affairs with nearly all the diplomatic agents in Cairo in their own tongues.

His fad is music, and he is a fine performer upon the piano. The khedival band, composed of forty of the best musicians in the country, is under his direct supervision, and he frequently conducts rehearsals of new music. He encourages musical education and cultivates the taste of the people for modern music by having brass bands attached to every regiment in the army, that hold open-air concerts every evening in the parks and public places in Cairo and other cities. During the winter he pro-

vides an opera season at the Opera House, which was built by his grandfather, Ismail, in a few weeks for the entertainment of the Empress Eugenie and other guests at the opening of the Suez Canal. Verdi composed the Egyptian opera, "Aida," at Ismail's order and received a present of \$30,000. Mariette Bey, the famous Egyptologist, prepared the scenery after actual models, and singers were brought at enormous cost from the various opera-houses of Europe. The building cost a million dollars, and the first performance given upon its stage cost even more.

Abbas, however, is not extravagant. On the contrary, the people complain of his parsimony, and, compared with his predecessors, he may be called economical. He receives an allowance of \$500,000 from the national treasury for himself, an equal sum for the support of other members of the khedival family, who number nearly 100, and has a large income from his sugar and cotton plantations in the delta of the Nile.

For an oriental prince he is very industrious and enterprising. He conducts the business of his government at the city palace, where he spends five or six hours every day and receives officials, diplomatic agents and strangers with courteous attention. He is especially fond of Americans, and willingly grants audiences to all who apply through their consuls. About 3 o'clock in the afternoon, when his work at the palace is finished, he rides on horseback, with a cavalry guard, to the Kubabah Palace, on the border of the desert, five miles from the city, where he has an experimental farm in which he takes an active interest and a breeding stable, from which entries have been sent to all the race tracks and horse shows of Europe.

He has a full outfit of American agricultural machinery, which he is trying to introduce among the Egyptians.

Abbas keeps no harem. Custom does not permit the khedivah to appear in foreign society, but she receives private visits from the wives of foreign officials, who speak of her as a good-looking, sensible woman about 25 or 26 years old. The khedive himself is a handsome man. He has a clear eye, a good complexion, regular features and is inclined to be stout.

The British "occupation" has now continued for twenty years and Lord Cromer, the de facto ruler of the country, can congratulate himself as well as all others concerned, upon the marvelous improvement that has been accomplished during that period. He has proved himself to be one of the most far-sighted and able administrators in history and the record of his reforms in Egypt is not surpassed by that of any other man in modern times. If we knew more about Joseph, prime minister of Apepa II, we might possibly find an appropriate comparison, but few men have ever had so great an opportunity and few have ever made so much of it.

Viscount Cromer was Evelyn Baring, a member of the famous family of London bankers. He had served in the army and had the benefit of several years' experience in the civil service in India, and when it became necessary for the British government to send a representative for the settlement of the Egyptian finances, he was picked out as one who could be trusted. Being appointed to the nominal position of diplomatic agent, he gradually gathered authority into his hands, and with tact, but determination, made himself the master of Egypt with unlimited power. He has done this without exciting the hostility or opposition of the representatives of France

and other powers that were equally interested, and it is a remarkable tribute to his integrity and ability that they should have conceded him dictatorial authority. The British government has permitted him to shape as well as to carry out its policy in North Africa, and has bestowed great honors upon him, having elevated him successively to knighthood, to a barony, to the peerage and finally made him viscount. He has been offered seats in the cabinet at home and the viceroyship of India, but has declined them because he feels that no one can relieve him of personal as well as political responsibility in Egypt.

In speaking of the experience of the British "occupation" and its results one day, Lord Cromer called my attention to the revenues for the year 1902, which, after a twenty years' "race with bankruptcy," showed a surplus of more than \$3,500,000, and they were \$3,000,000 in excess of his expectations. The revenues for the year were only \$60,000 less than the highest figure on record, notwithstanding the fact that it was an exceptionally bad year and there has been a large reduction in taxation. The land revenue, he said, has been reduced about \$700,000. The octroi, the taxes imposed upon food and other articles at the gates of the different cities, has been entirely abolished, involving a loss of more than \$1,500,000, and several other taxes have been removed and reduced, while there were extraordinary expenditures that had not occurred in previous years.

Lord Cromer was particularly gratified to be able to say that \$2,635,000 of the debt was paid off during that year; that \$10,000,000 remained in a general reserve fund to be expended on works of public utility, and more than \$5,000,000 had been placed as a special reserve fund for emergencies.



AN ARAB SHEIK

During 1903 the railway administration was allowed to expend 55 per cent of the gross earnings, instead of 45 per cent, which was the previous limit. This, Lord Cromer believed, will enable it to make improvements that will be of great benefit to the country; \$750,000 will hereafter be spent annually in the improvement of the irrigation system, which is the best of investments. The great reservoir, which has just been completed, will add not less than \$10,000,000 a year to the value of the agricultural crop.

Lord Cromer explained that very few people could appreciate the improvements that have been made in Egypt because the public do not thoroughly understand the conditions that existed when the present arrangements were adopted. A commission of inquiry, composed of representatives of the European powers, found that the abuses in the government service were almost beyond belief, and they had to deal, not with a patient suffering from a single malady, but with one whose constitution was shattered and whose every organ was diseased. Writers who were in Egypt in those days declared that they could not describe the misery that existed; that taxes made life almost impossible, so that many people gave away their lands because they could not produce enough on them to pay the demands of the government. At the same time the administration was so corrupt and incompetent that it became a question whether any remedy were possible. But the commission finally determined that they would reduce taxes first and postpone the reform of the administration until later. They decided also that a large expenditure was necessary for drainage and irrigation in order that the people might

derive the full amount of benefit possible from their land and their labor.

The first thing done, therefore, was to relieve the taxpayers of burdens that could not be borne, and, next, every dollar that could be spared was devoted to the improvement of irrigation and drainage. The land tax was reduced \$2,750,000 a year, and a reassessment distributed the burden more equitably than before. What was known as "the Corvee system," under which peasants were compelled to labor without pay upon the irrigation works and the banks of the Nile and provide their own food and tools, was abolished at a cost of more than \$2,000,000 a year, which is now paid in wages for such labor. The tax on the professions was entirely abolished; the tax on sheep, goats, cattle, camels, donkeys and other animals which weighed heavily upon the agricultural classes and gave rise to numerous abuses was suppressed, with several other similar petty and vexatious taxes. These were the source of constant irritation and injustice because they could be evaded by the rich at the expense of the poor. The octroi is the most offensive of all taxes. It prevails in all oriental countries and still exists in Spain, Italy and some other parts of Europe where the truck gardeners have to pay a penny or two upon every basket of produce, every chicken, every egg and every flower they bring to market. That, as I have said, has been entirely abolished and brought the greatest relief imaginable to the Egyptian market gardeners and others who labor for a living. The navigation of the Nile was made free, so that the cost of transporting produce was reduced, and wherever a burden rested heavily upon the people it was removed or adjusted so that it could be more easily borne.

The salt tax was reduced 40 per cent, which caused

an increase in the consumption of salt from 24,000 to 50,000 tons and a corresponding increase in the revenue therefrom. The house tax, which was formerly paid only by natives, was not only reduced, but was imposed upon all residents of Egypt irrespective of nationality, and a reassessment equalized the rates as justly and fairly as possible. The result was an increase in receipts from that source from \$300,000 to \$725,000. The taxes upon farming lands were also readjusted, and several millions of arrears, which had been accumulating from year to year because it was impossible for the farmers to pay them, were remitted by a stroke of the pen. Twenty years ago ordinary land taxes were collected with the greatest difficulty and forced sales by the government were common everywhere. Now, after the reduction and equalization which has taken place, sales for non-payment are matters of rare occurrence, and out of a total tax-paying area of 5,540,000 acres, only 592 acres were in arrears in 1903, and on a total assessment of £4,698,000 only £18,278 was unpaid at the end of the year. I doubt if any country can show a better record for the payment of taxes.

In addition to these, postal rates were reduced one-half, which has caused the number of letters passing through the mails to increase from 4,354,000 in 1882 to 17,256,000 in 1903; the telegraph rates were reduced 50 per cent and the number of telegrams increased from 689,000 to 4,251,000; rates on the railways were reduced 33 per cent, and as a consequence the number of passengers carried increased from 2,761,000 to 13,040,000, and the freight from 1,176,000 to 2,975,000 tons of goods.

The rate of taxation has been reduced in every direction and the proceeds have been expended in the con-

struction of remunerative public works instead of being stolen by the officials and wasted by the extravagance of the khedive and his family. The credit of the country has been restored. Stability has been given to the whole situation. The people have been protected from epidemics and have been allowed to enjoy the results of their labor. Foreign capital has been attracted to the country, and many enterprises have been undertaken that have given employment to the people and have increased the productiveness of the soil.

The area of the land cultivated has been largely extended and there has been an enormous rise in its value. In spite of a great fall in prices of various staples, the value of the imports has been increased from \$40,000,000 in 1883-4 to more than \$60,000,000 in 1901-2, while the value of the exports has grown from \$60,000,000 to \$85,000,000 during the same period. The cotton crop has been more than doubled and the sugar crop has tripled.

In the meantime, the allowance to the khedival family has been reduced about 40 per cent; and other economies have been brought about in every branch of the public service. When the "trustees" of the government, as Lord Cromer calls them, took charge in 1882 large sums of money vanished from the treasury every year in a mysterious manner; the accounts were in the utmost confusion and it was impossible for any one to estimate the receipts and expenditures. There were leaks at both ends. One class of officials had a chance to help themselves, while the money was coming into and another class while it was going out of the treasury. "Failure to distinguish between state funds and the private income of the ruler of the state has been the rock on which the

finances of many countries have split," Lord Cromer observed, in a significant manner, and he told some extraordinary stories of the discoveries that were made while investigating the financial condition of the Egyptian government. He said: "The accounts of the floating debt showed that the eulogies lavished by a portion of the press of Europe on Ismail Pasha were not due to disinterested motives. A sum of \$750,000 was due to a Paris dress-maker, and it appeared that Ismail Pasha had been engaged with his own finance minister in an operation upon the stock exchange, the basis of which was that he was to 'bear' the obligations of his own country. In any number of other cases large sums were spent without having anything to show for the money. Millions were swallowed up in interest at exorbitant rates, on bonuses on the renewal of bills and in similar financial juggleries."

All this has been changed, and by economy in expenditures, by an honest administration of the finances, by a reduction of taxation and fair and equitable assessments, and the expenditure of the public funds for the benefit of the people, the condition of Egypt has not only been improved, but there is annually a large surplus to be applied toward the extinction of the enormous public debt. This debt was accumulated largely through the extravagance of the several khedives and on the 31st of December, 1903, amounted to more than \$515,000,000. During the last few years, however, the commissioners of the debt have applied the sinking fund to the purchase of bonds and have thus reduced it nearly \$45,000,000.

Upon this record, as I have suggested, you will agree with me that Lord Cromer has a right to congratulate himself as well as the people of the country he has been

serving so ably and faithfully. He is called "the greatest of the Pharaohs."

According to the official Directory, Lord Cromer is merely consul-general and diplomatic agent of Great Britain at Cairo, but the khedive is allowed to do nothing without his consent and approval. Cromer has no formal title. In the official lists he ranks with the consul generals of the United States and other countries, and on ceremonial occasions he appears with his colleagues of the consular corps, and makes his bow to the man on the throne. And the man on the throne returns the salute of his master, and is conscious that the quiet-looking gentleman with unostentatious manners and a pleasant smile controls his thoughts as well as his acts, for it is a waste of time for His Highness to suggest or plan or even imagine things that Lord Cromer does not approve.

While the administrative force and the executive departments of the government are nominally in control of natives, every official of importance, from the minister of foreign relations to the chief of police in every city, has an Englishman at his side who acts as his "adviser" and receives his orders from and makes his reports to the British consul general. If the official does not conform to the views of his "adviser" he loses his job. If he proves himself capable, useful, honest and is willing to carry out the British policy he is promoted, honored and admired. Hence Lord Cromer has his finger upon every bureau and upon every clerk of every department of the Egyptian government, and every wire runs into his house. This supervision begins with the khedive himself, who has his "adviser" in the person of an aid-de-camp, and appreciates the importance of following the counsel he gives. If Abbas Hilmi II. should decline to obey his

“adviser” or if he should attempt to guide unaided the government of which he is the titular head, he would be quietly reminded that there are heirs to the throne. He is therefore compelled to accept the situation which continues as it existed when he came to the throne in 1892, and is likely to continue indefinitely.

Englishmen are careful to explain that they have not annexed Egypt; that there is no protectorate, and that no official tie exists between the two governments. The word “occupation” is used to describe a condition that has existed since 1882, and in theory Great Britain has never attempted to legalize her position in Egypt. Her army is there theoretically at the request of the khedive to preserve the peace and protect his throne, but for twenty years Egypt has been actually governed from London, more absolutely than any British colony. Lord Cromer has greater authority than any of the viceroys or governors of Australia, Canada, India or any other colony. The other powers of Europe accept the situation for financial reasons, because the interests of their subjects in the Egyptian debt can best be served that way. They are allowed representation in the treasury department and in the courts, and England assumes the rest of the responsibility.

The American colony consists of the consul-general and his staff, three judges of the international courts, a number of missionaries and one barkeeper, who is said to be the most popular man in Cairo. Our eminent fellow citizen, Patrick Sheedy, Esq., was engaged in business at Cairo for several seasons, and had sumptuous gambling-rooms in the rear of Shephard’s Hotel, which were popular and well patronized by a large portion of the natives as well as the foreign population, but several

scandals among the officers of the British garrison having reached the ears of Lord Cromer, the police raided the place, confiscated Mr. Sheedy's professional paraphernalia and closed him out. The chief of police took the trouble to address a letter to the United States consul-general requesting that Mr. Sheedy be expelled from the country, and was doubtless surprised to learn that such a proceeding was impossible among Americans. It is the popular opinion that Mr. Sheedy ran "a square game," and he himself declares that he "never had the slightest difficulty with the pashas or the beys, or the Greeks, or the Jews, or the tourists, but every British officer who dropped a shilling squealed."

There used to be a large number of Americans in Cairo. Upon the recommendation of General Sherman sixty graduates of West Point, more than half of them ex-confederates, went over in 1870 and 1871 by invitation from Ismail, the spendthrift khedive, and reorganized the Egyptian army. General Charles E. Stone, chief of staff, is remembered with great respect by everybody. Our American soldiers left an excellent reputation and the British have profited largely by their experience and example, reaping the crop they sowed.

The English population is mostly engaged in the government offices. There are probably twelve or fifteen hundred in the several departments of the administration, with a few French, Germans and Italians. They receive large salaries, twice as much as natives in corresponding positions and about twice as much as they would be paid in similar service in Europe. The English colony controls the social life of Egypt, leads all the sports and amusements, organizes the clubs and sets the fashions. In every Egyptian city there is a Church of England estab-

lishment, with a chaplain. Wherever an Englishman goes he carries his Bible and his prayer book with him, and on Sundays every British officer and many of the civilians employed by the Egyptian government feel it their duty to attend church. That admirable habit may be found among British soldiers and sailors wherever you go in the world. On every British ship morning prayer according to the Church of England is read as regularly as Sunday comes around, and if there is no minister among the passengers the captain or the purser officiates. The English Church in Cairo is generously supported, the pews are filled every Sunday, and the brilliant uniforms of the officers, who appear in full dress out of respect to the Great Commander, add much to the impressiveness of the scene. There is another church attended by the dissenting English Protestants, and the United Presbyterian missionaries from the United States.

The British military element, which numbers about 5,000 officers and men, is very much in evidence. It is scarcely possible to enter a hotel, a cafe, a club, or any other public place, or walk a block upon the streets of Cairo, without meeting an officer in the uniform of the British army, and, naturally, it is a favorable post because of the climate, the comfortable quarters, the social pleasures and the additional income, for both officers and privates receive double pay and enjoy double rank for the time being. A captain is a colonel; a lieutenant is a captain; and he has two paymasters, one representing the King of England and the other the Khedive of Egypt, each of whom gives him the allowance due to his brevet rank. Cairo is an expensive place to live, however, and that is the justification for the rule.

Naturally there is a difference of opinion as to the

necessity of maintaining a British garrison in Egypt while a regular native army of 60,000 troops is always under arms. The Egyptians would willingly dispense with it, for they consider it a superfluous humiliation and an invasion of their rights, but the British government looks at the subject from a different point of view, and, speaking from experience, benevolently declares that the protection of foreign interests requires the presence of a considerable force which, as a matter of policy, is made as conspicuous as possible in order to keep the Egyptian impressed with the idea that John Bull is master here and that his wishes must be respected.

IV

THE PYRAMIDS AND THE SPHINX

We know more about the history of Egypt than that of any other of the ancient countries except Palestine, because of the inscriptions upon the monuments and tombs and the rolls of papyrus manuscripts which have been discovered in the coffins of mummies. The vanity of the Pharaohs has proved very profitable to modern scholars, as many of them took the trouble to engrave upon imperishable materials in cryptographs, which we are now able to decipher, accounts of their careers and achievements, more or less in detail, which necessarily involve the history of their times. Of course we have to make a liberal allowance for the bombastic eulogies, for we know that human nature has not changed since the time of Adam, and that all apples are as big as pumpkins to the man who owns the orchard.

The writers and artists employed by the Pharaohs to perpetuate their fame never hesitated to give them what they paid for, but, after making reasonable deductions for egotism and flattery, we have an almost continuous history of nearly all the several dynasties that ruled over Egypt from the time of the demigods and the invention of pictography—the oldest form of expression in writing we know. It is pretty well established, too, that the Egyptians invented the art of writing and that our alphabet was adapted from theirs. “The Prisse Papyrus” of

the eleventh dynasty is the oldest book in the world, written in the reign of King Seankhara, who lived about twenty-five hundred years before Christ. The characters that appear in this book are pronounced by the highest philologist authority to be prototypes of the letters afterward copied by the Greeks from the Phœnicians and by them transmitted to the Latins. Thus Egypt is not only the cradle of the alphabet, but may be considered the mother of literature.

The records upon the tombs and monuments, beginning with Menes, the first human King of Egypt, who founded Memphis and built one of the great pyramids 6,300 years ago, show that the people were seldom governed by a man of their own race. Egyptian history for nearly 5,000 years tells of a series of conquests by aliens who ruled the country for centuries at a time until they in turn were overcome and driven out by other invaders—Semitic, Ethiopian, Assyrian, Persian, Greek, Macedonian, Roman, Saracen and Turkish. There is scarcely a representative of the Egyptian race in all of the long list that has been preserved to us. Nevertheless, during all those cycles of foreign domination the people preserved their individuality and racial features, their peculiar customs and other national characteristics—an ethnographical, ethnological phenomenon that is equally marked with the Jews.

Archæologists maintain that certain inscriptions discovered in Babylonia date back more than 8,000 years. That, however, is a question of opinion. If it is true, they are the oldest of human records. The story of Egypt, however, as written in hieroglyphics upon the walls of monuments, palaces and tombs, is not open to dispute. The kings who built the pyramids erected mon-

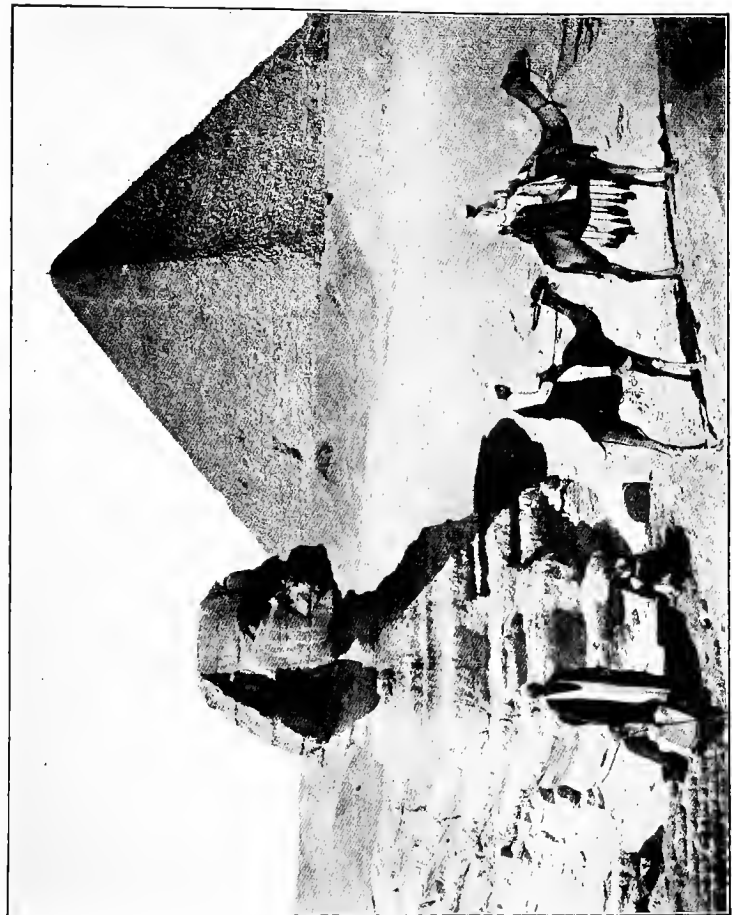
uments that cannot perish and have not been removed. There is occasionally a difference of opinion as to exact dates, caused by variations of interpretation. Some scholars claim that King Menes reigned 5,867 years before Christ, which would be nearly 8,000 years from now; others bring the date to 4,440 years B. C. Taking the latter estimate as accurate, we have at Sakkara, twelve miles from Cairo and nine miles from the great pyramid of Cheops and the Sphinx, in what is known as "the Step Pyramid," near the ruins of the ancient City of Memphis, the oldest structure of human hands. That we know because of inscriptions of which there is no doubt. It was built by King Tchesor of the third dynasty, in the year 3900 B. C.

Menes, first of the kings of Egypt whose names we know, was an invader and secured his throne by conquest. He came from some indefinite place in the North, Babylonia, perhaps; overthrew the local chiefs, turned the course of the Nile in order to have a favorable site for a city, and built Memphis, which became the capital of a kingdom consolidated from all of the countries he had conquered. His descendants reigned for about 500 years and were followed by a generation of pyramid builders who have left us not only their monuments, but their actual bones, which have been scattered through the museums of Europe. The bones of Mycerinos, who Herodotus tells us was "a just and merciful king," and who built the third pyramid at Gizeh, are in the British Museum at London.

It was the fashion of the kings of Egypt from 4400 to 3000 before Christ to erect their own monuments and sepulchers in the form of great masses of masonry. Others erected obelisks, and their successors excavated vast

caverns in the living rock for burial places. There is no longer any doubt that the pyramids were tombs and nothing else. The ancient theory that they were erected for astronomical observatories and that the great pyramid was intended to serve as a standard of measurement was exploded long ago, but the method of their construction has never been satisfactorily settled. Inscriptions upon the interior walls show that it was the tomb of Cheops, a king who lived 3,733 years before Christ, and inside the chamber has been found an empty, coverless, broken red granite sarcophagus, in which his body lay 3,000 years until the pyramid was looted by Persian invaders under Cambyses between 500 and 600 B. C.

According to Herodotus, that king kept 100,000 of his subjects at work continuously for twenty years upon this monstrous sepulchre, some quarrying stone in the Arabian mountains, others transporting it down the Nile upon rafts and flatboats, others drawing the immense blocks along causeways, which had been built for the purpose, to a great rock which forms its core. The interior chambers were chiseled out of that rock and then it was covered with layer after layer of stone cut to the proper dimensions. These layers were placed one upon another and the pile grew larger and larger until it was finished. The general belief is that earth was heaped up around it as fast as it was built and that the heavy blocks of stone were hauled up inclined planes to their places. Within is an inscription showing how much was expended in radishes, onions and garlic for the workmen, but there is no record of the wages paid. Kings did not pay wages in those days. The practice of forced labor prevailed in Egypt until 1884, when it was permanently abolished by Lord Cromer's order.



THE SPHINX AND PYRAMID OF CHEOPS

The Sphinx is no longer a mystery nor was it intended to represent a woman. The inquisitiveness of modern antiquarians has solved the greatest enigma that ever perplexed mankind. No other relic of antiquity has been the object of more discussion or the subject of wilder theories, legends and superstitions. During the last two thousand years a whole library of books has been written about it, and at frequent intervals controversies as to its age, significance and purpose have been very active. While its age is still unknown, and no facts connected with its origin have come down to us, yet within the last few years Egyptologists have decided that it is nothing but a colossal image or portrait of Ra-Harmachis, God of the Morning, Conqueror of Darkness. Hence it faces the Rising Sun.

This fact was recently disclosed by inscriptions discovered upon the walls of a temple which lies underneath and around the Sphinx and the discovery was largely due to Colonel Raum of Illinois, who has been engaged for several years in excavations there. He uncovered the foundations of the great statue and brought to light many interesting features which until recently were unknown. The temple surrounding the base was intended for the worship of Harmachis and several chambers hewn in the rock were the tombs of kings and priests. In 1896 Colonel Raum found a stone cap with a sacred asp carved on the forehead, which once covered the head of the Sphinx like a royal helmet, and must have added immensely to its grandeur, particularly if it was gilded, as he believes.

The Sphinx is not an independent structure. The body and head are actually hewn out of the solid rock, but much sandstone masonry was fitted in to make the outlines perfect and cover defects in the material. These

re-enforcements of the original rock are apparent now to any close observer, but originally were concealed, for scientists believe that the entire image was once veneered with enamel. Indeed it is possible even now to find fragments still adhering to the surface which resemble the porcelain tiles found in tombs and the ruins of the ancient palaces. Several private collectors and museums have large blocks of brilliant coloring and artistic design, and from them we can imagine what an imposing spectacle the great statue must have been before the Persians and the Mohammedans destroyed its glory. While it is still an impressive picture, it has no beauty whatever. The nose, the lips and other features have been mutilated by vandals, among whom the French soldiers under Napoleon are said to have been the most vicious, but the defacement began before the Christian era when Cambyses invaded Egypt and made it a province of the Persian empire.

The expression upon the face of the Sphinx is blank. Poets and imaginative people have expended much eloquence in describing lines which do not appear and are purely fanciful, and we have been told again and again that the solemn immobility of its features make it "the ideal of mystery in stone." One writer, with vivid imagination, described it as having "a comeliness not of this world," "a mould of beauty now forgotten—forgotten because Greece drew forth Cythrea from the flashing foam of the Ægean and in her image created new forms of beauty." While this sounds fine, it is preposterous rot. There is no more expression about the face of the Sphinx than there would be in any sandstone image that has been hit square on the nose by a three hundred pound shot fired from a French cannon and had its features scattered over

a square mile of desert. But, nevertheless, there is a fascination about that great statue that cannot be resisted, and one will go again and again and as often as possible to look at its shapeless face and monstrous figure which rise from the sand against the amber sky.

The body of the Sphinx, which resembles that of a lion, is 150 feet long; the paws and legs, which are stretched out in front, are 50 feet long; the head is 30 feet from the neck upwards, the face is 14 feet wide and the whole figure is 72 feet high. It is believed to have been built long before the pyramids, for inscriptions found within the temple show that it was old at the time of Cheops, who erected the big pyramid 3700 years before Christ. Cheops made many repairs in the temple and upon the image and left a record of that fact. There is also a tablet showing that it was repaired by King Chephren, one of his successors. Another tablet tells an interesting story. One day while he was taking his after-dinner nap, King Thotmes IV. (B. C. 1533), had a vision in which the god Harmachis appeared to him and made generous promises if he would dig his image, this same Sphinx, out of the sand. Thotmes did as requested and erected this tablet to commemorate the fact.

There are fourteen pyramids in the neighborhood of Cairo. Those which surround the Sphinx and are known as the pyramids of Gizeh, are most easily accessible and may be visited without fatigue or difficulty. Within the last few years a trolley line has been built almost to the very feet of the Sphinx. The track runs along a causeway lined on either side with rows of trees, and one of the fashionable drives of Cairo. It is also a thoroughfare much used by the dwellers in the villages along the west bank of the Nile and those who live in the desert in that

direction. The distance from the hotels in Cairo is about nine miles, and no more delightful excursion can be imagined.

You can leave your hotel in a carriage or by the street cars in the morning, take lunch at the Mena House, an attractive hotel a few hundred yards from the pyramids, spend the day around those incomparable monuments, by far the most interesting of all relics of antiquity, and drive back to the city at 4 or 5 in the afternoon just in time to meet a long procession of carriages filled with native princes, pashas, veiled ladies from the harems of rich Egyptians, generals in the British service, civil officials of the government, members of the diplomatic circle, Hindu and Parsee millionaires, and all the gay world who are spending the winter at Cairo and come over that way for their afternoon air. You can see many more and much finer horses and carriages in London, New York or Paris, but in Cairo the oriental costumes and colors give an additional charm which no other city enjoys.

You can climb the pyramids if you like. As you step off the street car or alight from your carriage at the gateway of the Mena House, you will be greeted by a vociferous group of Arabs dressed in long white or blue tunics and wearing enormous turbans of the same color, some of them as big as a bushel basket. They will offer the services of themselves and their donkeys or camels to show you the wonders you have come to see. If you choose a camel the driver will make the awkward beast kneel down in the road until you are firmly seated in the saddle, when, at a signal from its driver, it will begin to rise, one section at a time. It is considerable trouble for a camel to get into action, and the passenger on the upper

deck must hold on firmly or he will be thrown over the animal's head or his haunches. If you prefer a donkey you can have your choice among a dozen or twenty sturdy, tough, sure-footed little animals whose legs do not look bigger than pipestems, but will carry the heaviest patron without a protest.

When your party is mounted the procession moves along toward the pyramid and makes quite a cavalcade. In addition to the donkey boys and camel drivers you are attended by a dozen or more volunteers advisers and guides and as many peripatetic peddlers of scarabs, coins, clay images and other curiosities, which they insist were found in the excavations around the pyramid, but were more likely to have been manufactured in the bogus curio and antiquity shops of Cairo, which are numerous and profitable. Then you have a large following of beggars, of all ages, with all kinds of ailments and deformities, some of them keen, cunning and amusing, others repulsive and loathsome. And finally groups of urchins, more persistent than the flies, scamper along beside your donkey, showing off what little English they know in bright remarks, which they repeat by rote to every comer day after day and sometimes a dozen times a day, and expect backsheesh as evidence of appreciation of their wit and naïveté. Everything is backsheesh. You hear that word from morning till night from the time you enter the East until you leave it. Everybody demands it, and our rich fellow countrymen have unfortunately stimulated the natural persistency of the beggars by responding to their appeals with more generosity than judgment. Everything is arranged to extort backsheesh, but a few pennies go a great way. Even the camels and the donkeys are named to gratify the visitors. When Americans

come they are invited to ride "Yankee Doodle," "General Grant," "Theodore Roosevelt," "William McKinley," and other beasts named after distinguished fellow citizens. English, German and French visitors are complimented in a similar manner.

As you arrive at the base of the pyramids a solemn-looking sheik comes forward and informs you that you are expected to pay five piastres (25 cents) each, and politely explains that the money is expended in keeping the place in order. Having secured your tickets you select your guide, drive back the beggars and other followers who have already exhausted your patience, and move slowly along in procession to the Sphinx, where you dismount and walk through the temple, the chambers and tombs I have described as lying beneath it. Then you have your photograph taken with the Sphinx as a background, mounted on a camel or a donkey or any way you like, with picturesque-looking guides in Arab costumes to give character and variety to the group. Then, remounting, you make a circuit of the pyramids and listen to the chatter of native attendants and the boys who want to sell curios until you can endure them no longer and command the guide to drive them off. He plunges among them, striking right and left without the slightest compunction or mercy, slapping one in the face, punching another in the shoulder and howling anathemas at those his arms cannot reach.

For a very few moments thereafter you are allowed an opportunity to look at the pyramids and the great image of the God of the Morning Sun without interruption, but are scarcely at peace when the Arabs begin to torment you again. They want to take you to the top of the pyramids. If you decline to indulge in that violent exer-

cise they offer to make the ascent for you in ten minutes for a dollar. If you decline they lower the price and shorten the time, and tell about Mark Twain's experience. He paid one of the Arab guides \$5 for going to the top of the Cheops pyramid and coming down and going to the top of the next in sixteen minutes. At least that is the story they tell, and I was finally induced to offer the sum of \$1 in three prizes, open sweepstakes, free to all who would climb to the top of the pyramid of Cheops in less than seven minutes. It was actually done in six minutes and forty seconds and was a most remarkable exhibition of nerve, agility and endurance.

The pyramid is 451 feet high. The greater part of the surface is smooth and even, but at the corners it has been broken and cut away so that it may be climbed without difficulty. But the steps are very high, some of them four feet and most of them three, and only one very familiar with these broken surfaces could find his way to the top without great difficulty. Everything pertaining to the pyramids has been measured and tabulated and the 451 feet must be ascended by 206 steps, which is an average of more than two feet each. In the climb, visitors are assisted by two Arabs, and fat men require three, one at their elbow and a third to do the heavy lifting in the rear. In this way anybody can be boosted to the top of a pyramid in half an hour or more, but it is hard work. Those who try it come down exhausted and are always indifferent to sightseeing for the next few days. But the chattering Arabs, with their lean, sinewy limbs, can climb to the top and come down again in ten minutes without quickening their pulse beats, and, as I have told you, the winner of the first prize in the sweepstakes I offered made it in less than seven minutes, and received

fifty cents for the exertion. The remainder of the purse was divided between the second and third contestants.

If you want to stay more than a day at the pyramids you can find excellent accommodations at a hotel within five minutes' walk of the Sphinx, and it is one of the best in Egypt. It was originally intended for a sanitarium, for the dry desert air is a curative or at least a relief for all pulmonary diseases. But tourists pay better than invalids, and the "lungers," as the latter are called, have been driven farther out into the desert, where comfortable camps are established in the sand and kept like hotels. Each person or couple, as you like, have a tent for a bedroom and take their meals with the rest at a common dining table under a marquee. This is a favorite method of getting the desert air nowadays and is much patronized by artists who go out to copy the tints in the desert sky.

The ancient city of Memphis, the first capital of Egypt, and for centuries the largest, the greatest and most magnificent assemblage of human habitations known to men, is now a heap of rubbish, scattered over an area of several square miles, and partially covered by the most beautiful groves of palms I ever saw. Acres and acres of bricks, some broken, some still clinging to the mortar that held them together, show where the palaces and temples stood; but most of the stone has been hauled away for building material, and the ruins have been searched again and again by the Arabs for treasure, until now it is difficult to trace the streets.

According to Herodotus, Memphis was built by Menes, the first of the human kings of Egypt, who turned the course of the Nile nearly seven thousand years ago in order to secure a suitable site. But whether Menes built the town or not, it is quite certain that it was the first

capital of Egypt, and the inscriptions upon the pyramids and the walls of the tombs around it tell us of its magnificence. It was known in the early days as the "white-walled city," and, according to Diodorus, the walls were thirteen miles long. In the year 4000 B. C., when the worship of Apis, the sacred bull, was inaugurated, Memphis had reached a degree of splendor that was not surpassed elsewhere for many centuries.

Rameses the Great, the most progressive, audacious and powerful of all the Pharaohs, set up there a magnificent statue of himself carved out of a single block of fine, hard limestone. It measures 42 feet in height and 14 feet through at the shoulders and the waist. He placed it in front of the Temple of Ptah, the most splendid in the city, and it is minutely described by Herodotus and Diodorus, who saw it standing. When it was overthrown we do not know, but it now lies a few hundred yards from the roadway, flat on its back and badly broken, and the director of antiquities has built a tall fence around it to protect it from the Arabs. This statue was presented to the British Museum when it was discovered in 1820, but could not be moved to London on account of its weight. Near by, also lying on the ground, are smaller statues of a daughter and a son of Rameses.

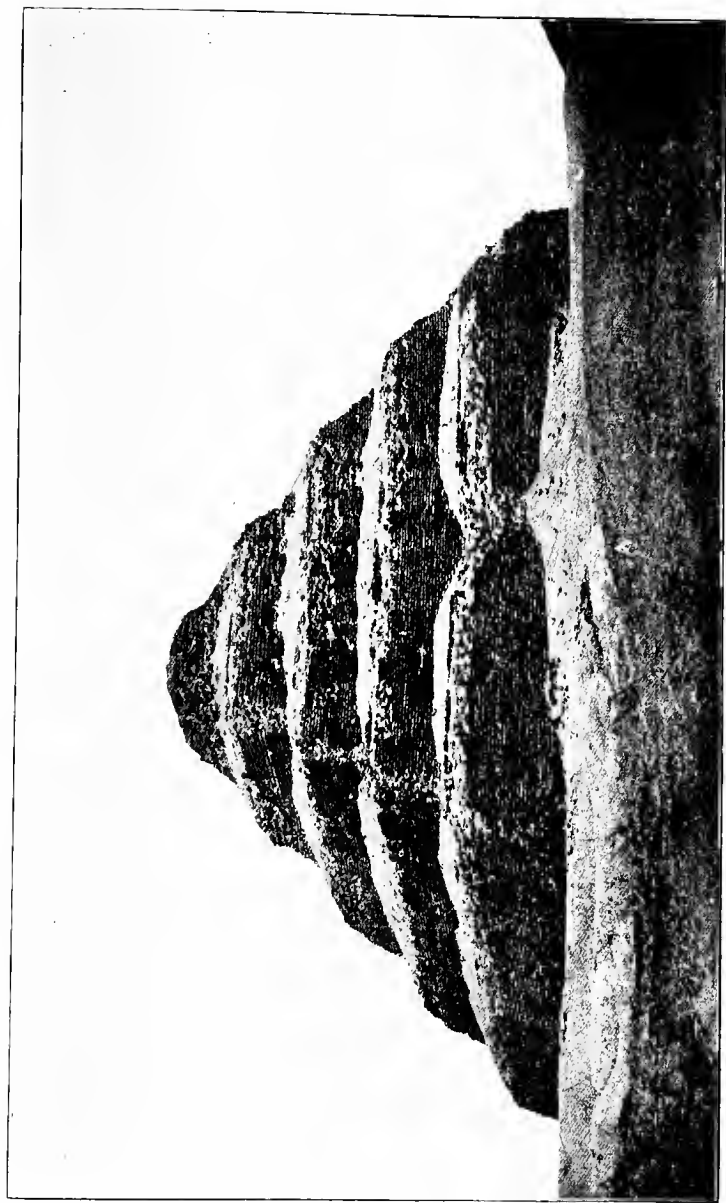
When Rameses the Great removed the seat of government to Thebes, five hundred miles further up the Nile, Memphis lost its glory and began to decay, and finally became a sleepy provincial city. During the reign of Theodosius, the second Christian emperor of Rome, its temples and palaces were sacked by the Christians and the entire city practically destroyed. Many columns and carvings were carried to Rome, to Constantinople, to Jerusalem and Alexandria, and in all those cities, and in

London and Naples and even Athens you can now find building material brought from Heliopolis, and Thebes also. The last of Memphis disappeared in the middle ages, and for fifteen centuries its ruins have been a quarry for building material.

There is plenty of material here for philosophizing, but I have no time to indulge in such gratifications, for within a short distance are the ruins of Sakkara, another ancient city, which formed the center of the greatest burial ground of the ancient Egyptians. There are two of the most interesting things in Egypt, "the Step Pyramid," believed to be the oldest of human structures, and the Serapeum, or underground mausoleum, in which the sacred bulls were buried.

The Step Pyramid is 352 by 596 feet at the base and 197 feet in height. There are six steps or terraces, varying in height from 30 to 38 feet, and in width from 6 to 8 feet. It is one of the few pyramids of that style of construction. Near by is a group of other pyramids, all of them very old, older than those of Cheops around the Sphinx, and in Teta, one of them, which the Arabs call the prison pyramid, local tradition says that Joseph was locked up for two years because of the spiteful Mrs. Potiphar.

The Tomb of the Bulls is one of the wonders of the world. You all know that white bulls were sacred in Egypt. Archæologists theorize that they were the best draught animals, and the king, or some other person in authority, desiring to preserve them from slaughter for breeding purposes, caused the priests to declare them objects of worship, and the people accepted the decree in good faith. Ultimately the white bull became the chief of all the sacred animals and was so sacred that when



PYRAMID OF THE STEPS — AT SAKKARA

one died its body was mummified like those of the kings, placed in a sarcophagus of carved stone and deposited in a temple chiseled out of the solid rock fifty feet below the surface of the ground. This temple is reached by an inclined tunnel through the rock, and was formerly guarded by a pair of splendid doors covered with silver. Now an iron grating answers the purpose.

The venerable Arab custodian gave us each a lantern and led us through a corridor about thirty feet wide and thirty feet high for nearly half a mile. He told us that the end was a mile and a half farther. At intervals are sixty-four chapels on either side, each perhaps twenty-five feet square, and the walls are covered with carving. In the center of each chapel the coffin of a bull was placed, and twenty-four granite sarcophagi still remain in position, averaging thirteen feet long, eleven feet wide and eight feet high, each cut from a solid block of granite, the same material of which the hill is composed. The first bull is supposed to have been buried there about 1500 B. C., 200 years before the exodus of the Israelites.

The Tomb of the Bulls is quite as remarkable as a monument of the science and industry of the Egyptians as the pyramids, and to this day antiquarians are unable to explain satisfactorily how, with the simple tools they possessed, they could have carved such enormous corridors through that granite mountain.

There are many notable tombs near by, in which kings, princes and prime ministers were buried during the first eleven dynasties of the Egyptian Empire, from 4400 to 1800 B. C., and nearly all of them have archæological or historical interest. In one, known as the pyramid of Dahshur, in which the Princess Hathor-Sat was buried about 2500 B. C., Mr. de Morgan, director of antiquities

in 1894, discovered the splendid collection of gold and silver jewelry now on exhibition in the Museum at Cairo. It fortunately escaped the clutches of the invaders and vandals who plundered the other tombs. Another and similar collection belonging to the Princes Ita and Khne-mit, was found in 1895 in a neighboring tomb. The jewels were inclosed in alabaster jars instead of the ordinary caskets, which probably accounts for the fact that they escaped notice at the time the tombs were rifled.

We went from Cairo to Bedrashen, the railway station nearest Memphis, by steam cars, but came home across the desert as far as the great pyramids by donkeys, and the rest of the distance on the trolley cars. The ride across the desert, which required several hours, was fascinating and we saw the sun go down into the sand with that fiery glow which artists admire and covet for their canvases. It was followed by an intense orange light, which gradually softened into yellow and then blended into the darkness as the stars appeared. This miracle of color occurs twice a day and we could understand why painters camp in the desert in order to catch it, for they must be there on time. They have only half an hour in the morning and half an hour at night. When the sun rises, and when it sets, they are at their easels, brushes in hand and colors on their palettes, so that not a moment will be wasted. They copy the sky as rapidly as possible, covering one canvas after another with the color, and leaving the figures in the foreground to be painted in afterward.

V

AMONG OLD FRIENDS

I went out one morning to pay my respects to Rameses the Great, who holds daily receptions (Sundays included) at the Gizeh museum, and receives more visitors than the khedive and Lord Cromer combined. He is the old gentleman who compelled the children of Israel to make bricks for his palaces and fortifications, and refused to furnish them straw to hold the clay together. They not only had to hustle around and get the straw for themselves, but he paid them nothing for their labor and required every man to turn in a certain number of bricks each night. He now lies in a great stone coffin, handsomely carved, in the place of honor in what is considered one of the most instructive and valuable museums in the world. Around him in various alcoves and corridors is exhibited the largest and most interesting collection of Egyptian antiquities, and everybody who knows anything about such matters agrees that in point of arrangement and classification this institution surpasses everything in Europe and furnishes an excellent model for other museums to copy.

There are something like ninety rooms in which the results of scientific explorations in Egypt since 1863 are displayed according to chronological order so far as possible. When Ismail came to the throne he issued an edict placing a young Frenchman named Mariette in

charge of antiquities and historical relics. He made regulations to govern foreigners and native archæologists in their explorations and to restrain and punish the native vandals who were plundering the tombs, palaces and temples. Mariette was a genius and proved to be exactly the man needed for such an important service. He began work in 1850 and lived until 1881, when his body was entombed in a marble sarcophagus in the courtyard of the museum, which is a monument to his patience, energy and ability.

There has been considerable discussion among people of extreme notions of propriety as to the taste of exposing the remains of these resurrected monarchs to the public gaze; of making a show of the bodies of the dead; and some critics go so far as to declare that representatives of a cultured Christian race are setting a bad example to the uncivilized by hunting up the bones of ancient kings and exhibiting them to gratify the curiosity of tourists. Several visitors to the Gizeh Museum have written protests and it is a frequent subject of discussion by those who write books and magazine articles on Egypt. But, bless your soul, mummies of Egyptian kings and queens and princes are scattered all over the world. There is scarcely a museum of importance without at least one, and for fifty years the flesh and bones of Cleopatra, "that dark queen for whose smiles a world was bartered," have lain in a corridor of the British Museum, where hundreds of thousands of shameless people have looked upon her features and passed along making remarks concerning her personal appearance and behavior that would be considered very rude if the lady were alive to resent them.

Certain writers of late years have been trying to convince us that Cleopatra was a victim of slander and much

better than her reputation. The more her history is looked into the more interesting she becomes, and there have recently been some interesting disclosures concerning the life and adventures of this fascinating woman. She is still very popular in Egypt. Her name appears in blazing letters whichever way you may look in Alexandria. All kinds of boats in the harbor are named in her honor; you have Cleopatra cigarettes, Cleopatra cigars, Cleopatra neckties, Cleopatra hats, Cleopatra handkerchiefs, and everything else that can bear her name.

According to the latest information she was not an Egyptian at all, but a Greek, Jewish or Macedonian adventuress, like Mehemet Ali, founder of the present dynasty, who was the son of an Albanian peasant. It is believed that in her girlhood Cleopatra was the mistress of Herod the Great, and through him became known to Julius Cæsar, who surrendered to her irresistible charms and was the father of her son and successor, Cæsarion, known as Ptolemy XVI. When Cæsar found it expedient to rid himself of this enchantress he caused her to marry Ptolemy XIV., the King of Egypt, and the Roman senate was appointed their guardian. Cleopatra, however, was unfaithful to her royal husband, as she was to every lover, and he banished her from Egypt. Cæsar came down in the year 48 B. C. to restore and defend her; her husband conveniently dies by drowning or poison—there is a dispute as to the cause of his death—she is restored to the throne, and her brother is appointed regent by Cæsar under the title of Ptolemy XV. He proves too strict for her pleasure and is murdered by her orders; Cæsar sends Mark Anthony to Alexandria to make an investigation and set things right; the latter commands Cleopatra brought before him but yields to her charms, becomes her

lover, her husband in common law, without the aid of the Egyptian clergy or civil magistrates, and shared her throne for fourteen years. She was an old flame. When Antony first saw her he was serving as an officer of cavalry at Tarsus and was bewitched at first sight.

She was only 17 when she became Cæsar's mistress, and only 39 when she committed suicide. She betrayed Antony in order to win the favor of the Emperor Octavius, but there is no doubt that she loved him dearly for she was faithful to him longer than to any other man. Pliny tells us that she frequently treated Antony with contempt and publicly expressed petulant dissatisfaction at the extravagant entertainments which he prepared to please her and the jewels with which he loaded her. She killed herself rather than appear in Rome as a captive in a triumphal procession which was being prepared for Octavius, who had resisted her fascinations. He put to death Cæsarion, her son by Julius Cæsar, but spared all of the seven children she is said to have had by Antony, and caused them to be brought up and established in life in a manner suitable to their rank.

The pictures of Cleopatra's character drawn by Josephus, Plutarch, Dion, Cassius and other authors of her day, vary in important particulars, and we must assume that she had advocates and admirers as well as critics and enemies. All agree, however, that she was remarkable for her intelligence, for the subtlety of her charms, for her extraordinary accomplishments as a linguist, for her grace of manner and fascination of speech. It is said that "her voice had a sweetness and persuasiveness that was never possessed by any other woman; that she could so easily attune her tongue to any language that she pleased that it was like an orchestra of many instru-

ments." She needed no interpreter in conversation with any guest, civilized or barbarian, no matter whence he came.

Dr. Wallis Budge, one of the most eminent of Egyptologists, contends that Cleopatra must have been a Jewess, and that it was from her Semitic ancestors that she inherited her ready wit, her love of learning and her facility of acquiring foreign tongues.

There is great difference of opinion as to her beauty. Several writers bear out Plutarch's statement that she "was not incomparably beautiful," and that her charm was more in her manner than in her person. The figures which appear in the Egyptian pictures are merely representations of the conventional queen-goddess, and the bust upon the coins issued during her reign, which are more to be relied upon, does not represent a strikingly beautiful woman. It has been settled beyond controversy that she had a fair complexion, that her hair was red and that her eyes were brown, a combination often found among the Greeks, Macedonians and Jews of the Mediterranean. The portraits which represent her as having Ethiopian or even Egyptian features are purely imaginary.

With the death of Cleopatra Egypt became a Roman province, and remained such until the country was invaded and occupied by the Persians. The tomb of Cleopatra has never been discovered, and being the seventh woman of her name to occupy the throne of Egypt, there has been considerable confusion as to the identity of the well-preserved, middle-aged lady now in the British Museum. No one can determine her identity. There is nothing to show which of the seven Cleopatras she is. The body of our Cleopatra, if we may speak in such a friendly way of one whose manners and morals were not quite

what they should have been, has never been discovered, because she was buried in Alexandria and not in one of the big royal mausoleums of the desert. Nevertheless and notwithstanding, we have a right to stick to the original story and believe that the silent lady in the British Museum is the same who made so much trouble for the Roman Emperors until she proves an alibi.

But I started to talk of Rameses, who was better known as Sesostris, and the greatest of all the Egyptian kings, according to his own testimony, corroborated by many witnesses. He lies under the dome with Seti I., his father, at his right, and Rameses III., his grandson, on his left. Seti Menepista, his son, and the man who was finally compelled by Moses to let Israel go, is not there, and the reason of his absence is not explained. His tomb was found some years ago, but it had been looted centuries before, probably by the Persians or some of the many other foreign invaders of Egypt; but thirty-six other kings, now slumbering silently around the great Sesostris, will answer "present" from the Gizeh Museum when their names are called on the morning of resurrection.

Their bodies are almost perfectly preserved; that of Seti I., who died more than 3,500 years ago, is the most perfect of them all. His lips actually wear a smile. Rameses II. has a rather cynical expression upon his face and his nose is as Roman as if he were a Caesar instead of a Pharaoh. One of the party, Sequenen Ra by name, of the seventeenth dynasty, who was killed while fighting to save his throne, more than 3,300 years ago, shows the scars of the wounds he received in battle. You can see where a blow from a battle ax or some warrior's sword split his left cheek and lower jaw; and above the right



SETI I, THE GREAT PHARAOH

eye is a hole made by a lance that probably passed through the skull to his brain and finished him. His agony in death is portrayed by the lines upon his face and his tongue, half bitten off, protrudes from his teeth. These gruesome relics are a great attraction, of course, and the emotions of even the least sentimental or imaginative of travelers could not fail to be moved upon meeting the Pharaoh of the Bible face to face, and if you are a newspaper reporter you will be disappointed because you cannot interview him about Moses and the Israelites and get the straight story about the water swallowing his army in the Red Sea.

The marvelous preservation of these mummies which have been lying for thousands of years under the sands of the desert, and can still be exhibited in public without other than moral objections, is due to a science which modern undertakers might perhaps revive if they were given an opportunity. According to Diodorus it cost a talent of silver (about \$1,250) in those days to mummify a body in a first class manner and Herodotus tells us how it was done by a special guild, who received their licenses from the king. They preserved the dead in three different ways for three different prices. The first and most expensive method was to remove the brain through the nose by means of iron probes and hooks and the "insides" through an incision made in the side with a sharp Ethiopian stone. The insides were cleaned, washed in palm wine, covered with aromatic gums and placed in jars which were usually kept in the tomb beside the sarcophagus. These "canopic jars," as they were called, were inscribed with lists of their contents and dedicated to the four children of Horus, the Genii of the Dead, which have been compared with the four beasts in the Revela-

tion. It was sometimes customary to place a jar containing the preserved heart, liver, lungs and intestines upon the breast of the mummy.

The cavity in the body was filled with myrrh, cassia and other fragrant and astringent gums and spices and was then sewed up and laid for seventy days in "natron," after which the head was filled with bitumen, linen rags and resin, and the entire body, carefully washed, was smeared with gum and wrapped in strips of fine linen.

There are many other interesting things in the Cairo Museum, for, as one would naturally suppose, and, as I have already told you, the richness and the number of articles of Egyptian archæology surpass those of all other museums. Since 1863 foreigners have been allowed to make explorations, and, in fact, most of the work has been done by them with the understanding that the Egyptian government should have the right to retain any portion it might select of the articles discovered. In that way it has received most important collections. A chariot, which is unique, was the gift of Theodore Davis, of Newport and New York City, an amateur who has spent a large sum of money every year in Egypt in the interest of history and science. This chariot, the only one that was ever found, is in perfect condition and when taken from the tomb of one of the Pharaohs near Thebes, could be sent immediately to exhibition without stopping at a repair shop. It was evidently intended for racing or pleasure, because it is so light. It is made of a kind of water oak and handsomely carved.

The Gizeh Museum is short of scarabs and its collection of manuscripts on papyrus is not as large as may be found in the British Museum, the Louvre, or the Museum at Turin. The oldest book in the world, the famous

Prisse papyrus, which was found in one of the tombs, and was written about 2500 B. C., is in the National Library of Paris. In Turin is the next most valuable of Egyptian manuscripts and the most important of all from a historical point of view, for it contains a complete list of the sovereigns from the mythical god-kings down to the Pharaohs of the Hyksos dynasty, 1700 B. C.—the men that Joseph served.

From the same standpoint the most important writing in the Cairo Museum is the Decree of Canotas, so called, issued by an assembly of priests in the reign of Ptolemy III., for like the still more famous Rosette stone, one of the precious treasures of the British Museum, it has furnished a key by which the language of the ancient Egyptians may be understood and their writings translated. This decree contains an order that a copy of it be placed in every temple in Egypt, yet only two have ever been discovered. One is at Cairo museum and the other is at the Louvre in Paris.

Here also is a wooden statuette known as "the village sheik," which is believed to be the oldest specimen of the sculptor's art in existence. It owes its name to the fact that when Mariette uncovered it among the ruins of Memphis the Arab peasants standing by recognized a close resemblance to the head man of their community and shouted "El Sheik el-beled" (the village sheik).

Of greater artistic value, but not so old, is a statue of Chephren, builder of the second pyramid, cut in green stone with wonderful skill and accuracy. This was found by Mariette also, in the temple underneath the figure of the Sphinx. Upon the pedestal is inscribed, "The Image of the Golden Horum, Chephren, Beautiful God, Lord of Diadems."

The Hall of Jewels is fascinating, for there is shown the largest collection of ancient Egyptian jewelry extant. The most of it is of exquisite design and workmanship, showing the high degree of skill and artistic taste attained by the goldsmiths of the Mosaic period, and even a thousand years before the Leader of the Exodus was found in a basket among the bulrushes near the City of Memphis. These, the rarest and oldest ornaments in the world, were found in the pyramid of Dashur, near the site of the dead city of Memphis, by M. de Morgan, a French archæologist, in 1894. They belonged to the Princess Hathor Sat, a daughter of Rameses II., and consist of bracelets, necklaces, anklets, rings for the fingers and toes, breast-plates, bands of gold imbedded with jewels to be worn about the upper arm, girdles, headdresses, chains and pendants and other articles of beautiful workmanship. Another fine collection of gold ornaments and precious stones was found upon the mummy of Queen Aahhotep, mother of Aahmes I., who lived about 1600 B. C., and was buried in one of the Tombs of the Kings near Thebes.

The museum is a new building of fireproof materials admirably arranged and adapted to its purpose. It was built by the government and has furnished a good reason why antiquities hereafter found in the ruins of Egypt should remain at home instead of being distributed over the world as they have been in the past.

Joseph, the son of Jacob, was sold by his jealous brethren as a slave to Midianite traders, who brought him to Egypt and re-sold him to Potiphar, commander of the bodyguard of Nubti, one of the Hyksos kings, somewhere about the year 1750 B. C. The Hyksos dynasty, which extended from 2233 to 1700 B. C., were invaders.

They came from Mesopotamia into Egypt, where, supported by their countrymen, who had already settled in large numbers in the delta of the Nile, they were able to overthrow the native rulers. About the year 1700 B. C. a revolution occurred under the leadership of Amasis I., the last of the royal race of Thebes, who re-established the independence of Egypt.

Joseph grew to manhood in Potiphar's household, and seems to have been allowed much liberty, for the Bible says, "And the Lord was with Joseph and he was a prosperous man," until he incurred the hatred of a woman and was sent to prison. While there he interpreted the dreams of two of his fellow prisoners, the chief baker and the chief butler of the king, who had also been sent to jail. After they got out they reported the incident to their master, and when Pharaoh, who probably was Apepa II., about 1730, had a dream, he sent for Joseph, who predicted seven years of plenty and seven years of famine. Acting under the latter's advice, his majesty was able to relieve the distress that came upon his people. Joseph was appointed grand vizier at the age of 30 and was called Zaphnath-Paaneah, which means "the preserver of nations" or "savior of the world," and the king gave him to wife Asenath, daughter of Potipherah, high priest of On, by whom he had two sons, Manasseh and Ephraim.

When his father, who had lived three-score years and ten, and the rest of his family came down to Egypt they were located in the land of Goshen, for "their trade had been about cattle," and Joseph told them that "every shepherd was an abomination to the Egyptians." He gave them "the best of the land in the land of Rameses, as Pharaoh had commanded, and they grew and multi-

plied exceedingly, and waxed exceeding mighty, and the land was filled with them." Joseph was 110 years old when he died. They embalmed his body after the Egyptian fashion and put him in a coffin, and the children of Israel carried it to the Promised Land and buried it in the tomb of his fathers.

It is a remarkable fact, which cannot be explained satisfactorily by archæologists and biblical historians, that no record of these remarkable events appears in any of the inscriptions or in any of the papyrus manuscripts that have thus far been discovered. Nor is any account of the exodus of the Israelites to be found. It is true that the Kings of the Hyksos dynasty did not build pyramids or monuments. The records during the period of their occupation are exceedingly scanty and unsatisfactory. Their names cannot even be ascertained. Nobody has ever been able to determine how many of the Hyksos kings occupied the throne. During their period, from 2233 to 1700, when the independence of Egypt was re-established, history is almost a blank, and we must accept that as an explanation of the absence of all reference to Joseph and his family and the terrible years of famine that took place during his time.

There is another singular omission. Every person of consequence in ancient Egypt had a coat of arms and a signet, which was used in business transactions in place of the signature and seal. These were engraved upon little pieces of stone or porcelain carved to the shape of the sacred beetle of Egypt, and were called scarabs. Everybody had a scarab, and members of the same family and their slaves wore them as evidence of identity, just as in modern times we use crests and coats of arms. It was also customary for people to wear as ornaments scarabs



ANCIENT CARTOUCHEs, OR SEAL

bearing the name of a god or a king, or some sign of the seasons, or some motto which they thought would bring good luck. Scarabs are found in large quantities in all burial places, in ordinary cemeteries as well as in the sculptured tombs of the kings, and they carry a great deal of significance. Half the kings are identified by their scarabs and their cartouches or coats of arms. Scarabs of Seti Menetaph, the Pharaoh of the Exodus, are plenty, and are frequently forged, but none of Joseph or Moses have ever been identified.

The quality of scarabs differs. Some of them are exquisitely carved by great artists; others are rudely made by amateurs. Some are molded of paste or clay, and some are carved of turquoise and other rare stones. The demand for scarabs has caused quite an industry to grow up, and in all the towns along the Nile forgers are making them, using soft gray limestone or fragments of old pottery found in the tombs, which is ground into powder, converted into paste and molded by means of dies.

About five miles south of Cairo is the village of Matariyeh, built upon a part of the site of the ancient city of Heliopolis, where are a tree and a spring of great interest to all who believe in the Christian religion, because of a tradition that Joseph, Mary and the Christ child lived near them during their exile in Egypt. It is certainly not true that the present ragged old sycamore was growing at that time, for botanists agree that it cannot be more than two or three hundred years old; but springs do not grow old, and they cannot be moved, and this is the only sweet water spring or well for a long distance. It is now used by the villagers for drinking and cooking purposes, and the overflow for irrigation, and is surrounded by a platform of heavy masonry where processions of women and

girls come twice a day with big jars of red pottery and Standard Oil petroleum cans on their heads and take home the family supply of water. We do not know, and none can tell, where the holy family went or where they stopped, yet it is not possible but probable that they came to this place and found plenty of Jews to offer them hospitality. A local tradition makes this their residence for about three years, while Joseph worked at his trade as carpenter in the ancient scriptural city of On, or Heliopolis, as it is known in secular history. It had a large population of Jews, descended from the eleven sons of Jacob, and Joseph, their brother, who married the daughter of the high priest of the great temple. Jesus was descended from one of Joseph's brothers, who settled here with the rest of the family when Jacob came down to live under the care of his great and powerful son. For this is the land of Goshen of the Bible, and all the Israelites did not leave Egypt at the exodus. The spring and the tree belong to the Greeks, who have a church near by and a little monastery.

All that remains of the ancient City of Heliopolis is a single obelisk, one of the only two that have been retained in Egypt. All the rest have been taken away and now stand in Rome, Paris, London, New York and other cities. The other is at Karnak, 450 miles up the Nile. Nearly all of them were given away by the Khedive Ismail, who did not hesitate to rob his own country and people, and even proposed to tear down the pyramids for building material. He presented the Holy Tree and Spring to the Empress Eugenie of France on the occasion of the opening of the Suez Canal. She accepted them graciously, but left them in the care of the Greek priests, as they were before, and have since remained. He pre-

sented the obelisk at Heliopolis to somebody else, to whom I have forgotten, but somebody too sensible to attempt to carry it away.

Heliopolis, a name which means the City of the Sun, is called "On" in Genesis, and is referred to as "The House of the Sun" in Jeremiah. It was the seat of the worship of the Mnevis Bull, sacred to "Ra," the great sun god of the ancient Egyptians, whose temple was the largest and the wealthiest in Egypt and supported a thousand priests. Connected with it was the oldest, perhaps the first, university in the world, and many believe that the art of writing and the alphabet were invented there. We know almost positively that it was the birthplace, or rather the original nursery, of mathematics. Algebra, geometry, trigonometry and calculus were developed if not actually invented there. This was the home of Euclid, and it was there he worked out his problems. The city was destroyed by Cambyses, the Persian, who looted the temple, massacred the priests and laid the town in ruins. Some ancient authors say that a colony of priestly fugitives afterward found their way to Syria and built the great temples at Baalbek, which was also called Heliopolis, and now in many respects rival the Colosseum, the Acropolis of Athens, and the temples of Karnak among the most imposing ruins in the world.

About half a mile from Heliopolis is an ostrich farm where about 400 birds are kept in corrals and pens for breeding purposes and double their number almost every year. The young birds are sold to "zoos" in every country, being shipped from Alexandria by steamer when they are between 2 and 3 years old. We saw ostriches of all sizes and ages, some splendid-looking monsters as big as giraffes, and tiny little infants that came out of their

shells only a few weeks before. The old story about the ostrich producing its young by dropping an egg in the desert and covering it up with sand may do for school children, but is not believed down there. The manager of the Cairo ranch says that the mother birds sit on their eggs like ordinary fowls, and take care of their young with equal solicitude. And I noticed when we approached a pen in which a female ostrich was "setting," the male birds looked very anxious and resentful, and two or three of them rushed at us fiercely when the gate was opened. Nor would they calm down until the keeper had convinced them that we meant no harm.

VI

THE COURTS AND COMMERCE OF EGYPT

Egypt is full of official anomalies and contradictions. It is nominally a province of the Ottoman Empire and pays \$3,325,000 tribute to the sultan annually, yet the title, "khedive," worn by its ruler, means an independent sovereign, a king, and he is frequently described as a king of kings, a prince of emperors, who by Divine right and grace exercises authority over all mankind. At the same time the government is administered by Great Britain, as I explained in a previous chapter, and the finances are controlled by an international debt commission consisting of delegates from France, Germany, Austria, Italy, Great Britain and Russia, who sit at the treasury department, collect the receipts and decide what proportion of them shall be expended for official purposes and devote the remainder to a sinking fund for the payment of the bonds held by the subjects of their respective nations. The courts of justice in the large cities and all of higher jurisdiction, involving property or personal rights in which a foreigner may be interested, are administered by thirty-six judges representing fourteen different nations. Seven great powers send three, one of whom sits in the Appellate Court, and six secondary powers send two each. They sit with native judges in the proportion of three foreigners to two natives, while single foreign judges sit alone in the police court, in bankruptcy, and other minor

proceedings. This has been the arrangement since 1876, and these mixed courts have jurisdiction over everything except marriage, divorce and the settlements of estates, which are in the hands of the local magistrate.

Ever since the year 1150 Egypt has yielded to foreign nations the right to try by their own courts any of their subjects who may be accused of crime in that country. The first arrangement was made in the year named with the Republic of Genoa, which had command of the seas for several centuries and sent traders and ships to every port. When these traders or seamen got into trouble they were tried before representatives of their own government, and when they had a dispute with natives the question was settled jointly by a representative of their own government and a Turk or Egyptian. This was not arranged by treaty, because the Sultan of Turkey, being the Representative of God on Earth, the Fountain of Wisdom, the Dispenser of Justice and the Source of all Power, Happiness and Prosperity, could not make treaties with inferior sovereigns, and no sovereign ranked as his equal. Hence the agreements were called "capitulations," a word which means "voluntary and gratuitous concessions or favors," and under them all foreigners in Turkey enjoy complete immunity from the laws governing the natives, and when arrested for crime must be tried before their consuls according to the laws of their own governments.

There was so much confusion, injustice and partiality about this arrangement, especially because of the immunity of foreigners from arrest and police surveillance, that in 1876 a new system of jurisprudence was adopted, and Great Britain, Germany, France, Austria, Russia, Italy, Belgium, Spain, Holland, Greece, Portugal, Denmark, Sweden, Norway and the United States entered into the

present arrangement, under which mixed tribunals have jurisdiction in all matters civil and commercial between natives and foreigners, or between foreigners of different nationalities. The success of the mixed tribunals is acknowledged by everyone. They have the confidence of both natives and foreigners, of the people and the government, so much so that natives who have important commercial claims usually assign them to some foreign trustee or friend in order to be sure of honest and impartial consideration. Criminal jurisdiction is limited to crimes committed by foreigners. Native criminals are tried by the native courts, and it is a high tribute to the character and conduct of the foreign population when one is able to say that the high criminal court has sat but twice since it was organized in 1876. The procedure is that of France, the Code Napoleon being modified to suit the peculiar conditions of people of different religions and races.

The doctrine of extra-territoriality applies in Turkey as in all semi-civilized nations, and offenses and lawsuits are tried before the consuls of the several governments, who are often incompetent and dishonest; but in Egypt the application of the doctrine has secured a court of educated jurists.

The original appointees from the United States were Judge Barringer from North Carolina and George S. Bacheller of New York. The latter resigned in 1889 and returned to the United States, where he served for several years as Assistant Secretary of the Treasury, but in 1898 was reappointed to his old post, succeeding Walker Fearn of Alabama, who was chief of the department of foreign affairs at the Columbian exposition. Judge Morgan of Louisiana, afterward minister to Mexico, was one

of the early judges. Judge Barringer was succeeded by A. M. Kielley of Richmond, who resigned in 1902. Mr. Farnham, Judge Kinsman of Massachusetts and Ernest H. Crosby of New York served a few months. The present representatives of the United States are George S. Bacheller and Somerville Tuck of Maryland, an accomplished scholar and linguist.

Like all the employes of Egypt, the salaries of the foreign judges are twice as much as those paid to the natives. In the upper courts they receive \$9,250 a year and in the lower courts \$7,000. While these mixed tribunals are not intended to produce a revenue, they have not only paid all of their own expenses, but have turned a handsome surplus into the treasury every year, which has grown rapidly with their business. They cost £158,000, and the receipts last year were £521,000.

While the higher courts of Egypt, both foreign and native, are a credit to the country and satisfactory to all concerned, the lower courts are corrupt, incompetent and unsatisfactory, particularly in the country districts. Lord Cromer in discussing this question in a recent report, calls attention to the fact that until 1882 the people of Egypt had practically no system of justice whatever, and in trying to establish courts the officials had to deal with habits of thought, customs and morals which were the growth of centuries. And especially with a population who were accustomed to misgovernment and to whom the action of a magistrate had always been as great a terror to the innocent as to the guilty; but he congratulates the public as well as himself upon the rapid improvement which is apparent to everyone having to do with crime or litigation, and declares that the problem is being worked out as rapidly as competent agents can be found. He

does not approve of the suggestion frequently made that foreign judges should be sent to the minor courts throughout the country, and insists that it is much better to tolerate a certain amount of inefficiency, injustice and corruption and to be content with slow progress rather than eliminate natives from the administration.

I mention this point particularly because it applies to our own problem in the Philippines with quite as much force as to Egypt, and Lord Cromer has set Governor Wright an excellent example in bringing as many natives as possible into the public service. He further says:

“Our policy consists in using native agencies to the utmost extent possible without seriously impairing the efficiency of the service. I do not admit that our policy has failed. It has succeeded quite as well as could reasonably be expected. Twenty years is a short time in the life of a nation, and it is only during the last twenty years that the Egyptians have had a fair chance of training themselves to be of service to their country. To those, therefore, who advocate a radical and, as I venture to think, retrograde change, I would counsel patience; and to the young Egyptians who have had no personal experience of the abuses of the past and who are possibly disposed to undertake the difficulties involved in the government of their own country, I venture to give a word of friendly advice; and that is, to be somewhat moderate in their estimate of their own capacities.”

The statistics show an increase of crime in Egypt, but the police officials explain that it is more apparent than real; that the larger number of arrests and convictions reported for petty offenses in recent years is due not to increased depravity or to a lower condition of morals, but to greater activity on the part of the police and greater

severity in imposing the penalties of the law. Those who are authorized to discuss this question agree in the opinion that the morals of the people are slowly, very slowly, improving, and that the efficiency of the police and the courts is much greater than it ever was.

There are still other and ancient methods of avenging wrongs and deciding disputes in Egypt. An official of the government in one of the upper provinces tells this story :

"Taha Ali and Ahmed Hamad carried on the business of butchers in partnership. Taha Ali informed Ahmed Hamad that a sum of \$10.50 belonging to the partnership, which had been left with him, had been stolen. Ahmed Hamad did not believe the story, and accused Taha Ali of theft. They decided to refer the matter to a fakir, who had settled in the neighborhood, to be tried by a system of ordeal. The two men accordingly went to the fakir. He copied some passages from certain religious books in his possession upon a native writing board with European writing ink, washed off the writing with water into a bowl, dipped some bread into the water, and divided the bread and water between the two disputants, telling them that the one who was in the wrong would become very ill. After eating the bread and drinking the water the two disputants went away. Taha Ali shortly afterward was seized with violent pains, and returning to the fakir confessed that he had stolen the money. His condition became rapidly worse, and he died a few hours later. The medical examination disclosed no sign of poisoning.

"With the object of ascertaining how far the belief was prevalent that the ordeal was a responsible method of detecting crime, I told the story of two natives, the one a religious sheik holding a high position, the other a na-

tive servant who had for many years been in the service of English masters.

"The sheik, while not doubting that crime could be detected by similar means if employed by a man of holy life, was of opinion that the fakir was an impostor. At the same time, he did not consider that he should be punished. He repeated a well-known story of a man who died at his friend's house immediately after eating some honey. Grave suspicion fell upon the friend, who only escaped punishment by the discovery of a dead serpent coiled up at the bottom of the pot. The sheik concluded that, in this case, possibly a snake might have spat into the inkpot."

The population of ancient Egypt is a subject upon which archæologists and historians differ widely and upon which they can never agree. We know from the twelfth chapter of Exodus that six hundred thousand men on foot, which means men of fighting age, went away with Moses, which would represent not less than three millions of Israelites involved in the exodus; and they were slaves. The population remaining must have been at least double that number. Some authorities assert that there were twenty millions of people in Egypt at this time. Others contend that the soil could not have sustained so many people. The inscriptions upon the monuments and in the tombs, which have contributed so much to our historical information and are considered reliable, tell us nothing; and we have no authentic figures until the occupation of Egypt by the Romans, when seven and a half million persons paid the poll tax, without reckoning slaves, and they probably represented a population of twelve millions of men, women and children. During the occupation of the country by Napoleon at the end of

the eighteenth century the number had been reduced to 2,460,200, and afterward, according to excellent authority, it fell as low as a million and a half. In 1821 a census showed 2,536,400; in 1846 another census gave a total of 4,476,440; in 1882 this had increased to 6,806,381, and there has been a gradual growth until the most recent census, taken in 1897 under British supervision, which indicated a total population of 9,734,405, of whom 112,526 were foreigners and 245,779 Bedouins, or nomads without fixed places of abode.

Of the foreign residents the following nations were represented:

Spaniards	765	Swiss	472
Greeks	38,175	Americans	291
Italians	24,467	Belgians	256
English	19,557	Dutch	247
French	14,155	Portuguese	151
Austrians	7,117	Swedes	107
Russians	3,193	Danes	72
Persians	1,301	Other nations	923
Germans	1,277		

Classified according to religion, there are 8,978,775 Mohammedans, 608,000 Copts, 122,000 Greek and Roman Catholics, 22,200 Jews and 24,016 Protestants.

The Mohammedans of Egypt are much more liberal and tolerant than members of their faith in other parts of Islam, and such fanaticism as exists is kept in check by the police and the large foreign population. It is the uniform testimony of Christian missionaries that they are allowed to worship and teach without interference of any kind, and religion is as free as it is in the United States.

The Copts are the descendants of the ancient Egyptians and are the cleverest and best-educated portion of the native population. They practice the professions, and fill the government offices and clerical positions. St. Mark, who came to Alexandria after the crucifixion, converted them to Christianity and before the end of the third century they had very generally accepted that faith. At the council of Chalcedon in the year 451, however, they separated themselves from the rest of the church by refusing to accept the dogma that Christ had a double nature. They denied that he was human, and insisted that he was only divine, and to that belief they have adhered until the present moment. It is the chief point of importance in their creed. It is quite difficult to distinguish Copts from the Greek Catholics, and there is really very little difference in their teachings and forms of worship. This sect is almost exclusively confined to Egypt, Abyssinia and other African countries and the head of their organization is the patriarch of Alexandria.

The bedouins are the descendants of Esau. They dwell in tents of camel's hair in the desert and have large herds and flocks. They are also engaged in the transportation business by camel caravans and are famous for their endurance, their courage and hospitality; but when they settle down to village or town life they soon lose the manly qualities so much admired in the desert nomads and become dissipated and depraved.

The Jews of Egypt, as elsewhere, are an important part of the community and control financial and commercial affairs to a great extent. They are bankers, money lenders, exporting and importing merchants, conspicuous for their enterprise and wealth. They adapt themselves to customs and circumstances with the same facility

that they show elsewhere, and many of them wear the Arab dress and the Mohammedan fez.

The Greeks are also conspicuous in commercial circles and are quite as important as the Jews. They own some of the best property, and control some of the most profitable enterprises in Egypt. They make money rapidly, are prudent in their investments and economical in their habits. The same may be said of the Armenians, who number several hundred and occupy similar positions in the commercial community.

The laboring class are chiefly Arabs, with a considerable number of Nubians, who are very black and are usually employed as domestic servants. They can be depended upon for honesty and obedience, learn readily and are efficient and intelligent in the performance of their duty.

The foreign commerce of Egypt amounts to about \$160,000,000 a year. The exports during the last few years have exceeded the imports, leaving a handsome balance of trade in favor of the country. During 1902 the imports were £14,814,688 and the exports £17,617,003.

Great Britain has the bulk of the commerce. Her exports to Egypt in 1902 amounted to £5,447,115, and her imports from £9,215,111. In addition to the United Kingdom, the British colonies in the East send tea, fruit and other merchandise to Egypt. Turkey comes next in order, then France and Germany. The trade of the United States with Egypt is very one-sided. In 1902 we bought \$5,891,945 of her products, according to the Egyptian statistics, and sold her \$985,350 of our merchandise. Trade has been running that way for the last ten years.

Coal is one of the most important imports because of

the demand from vessels passing through the canal, but the United States has only an insignificant share of the trade. In 1902 Great Britain contributed 2,020,843 tons and the rest of the world 16,211 tons. Of this the United States furnished 12,616 tons, and the report of the official statistician says, with unnecessary emphasis, that "this little importation need not be regarded in the light of serious competition with Great Britain. The coal was imported in four bottoms by an influential Egyptian in barter for four cargoes of sugar, the same ships discharging the one and loading the other. This transaction caused some unnecessary excitement in local circles, it being considered that the coal should have been ordered in the usual way, and that the sugar should have been tendered through this market. If the coal proved better than British coal, and if the sugar fetched more money by the barter than by local sales, the Daira may be congratulated."

The principal imports of Egypt are cotton fabrics and raw cotton. The latter comes from Arabia and the neighboring states and is reshipped to Europe and the United States; coal and other forms of fuel, which are largely sold to steamers passing through the Suez Canal; manufactures of iron and steel; tobacco and food products. Although Egyptian cigarettes are famous and sold in vast quantities all over the world, no tobacco is grown in the country. Its cultivation was suppressed by Mehemet Ali, who was khedive sixty years ago, because he wisely feared that it would exhaust the soil, and believed that sugar and cotton would be more profitable to the farmers. Hence the numerous and large cigarette factories which employ many thousands of men, women and girls in Alexandria, Cairo, Port Said and other cities get

their supplies of tobacco from other Turkish provinces.

Cotton is the great export and is gradually increasing as the irrigation system is extended, but the demand from the United States and elsewhere is growing much more rapidly than the supply. In 1903 the crop amounted to 636,991,100 pounds, which was next to the largest on record. An idea of the industry may be obtained by glancing over the figures for the last thirty years, for in 1870 the crop amounted to less than 150,000,000 pounds. In 1880 it had grown to 277,640,000, in 1890 to 407,250,000, and so it has been creeping up to the present figures.

The following table, showing the export of cotton in bales for twenty years to the United States, to Great Britain and to all the world, will, I am sure, be of interest to many people who are in or out of the cotton trade:

Year.	Great Britain.	United States.	Total.
1882-83	235,300	.....	328,444
1883-84	249,641	.....	380,920
1884-85	300,098	.....	497,062
1885-86	230,549	.....	397,333
1886-87	263,510	.....	413,357
1887-88	249,262	.....	405,606
1888-89	228,043	.....	380,077
1889-90	268,076	.....	426,305
1890-91	280,668	18,790	537,378
1891-92	331,011	25,673	612,525
1892-93	312,190	38,545	673,361
1893-94	312,386	29,509	665,402
1894-95	276,646	44,550	634,981
1895-96	337,078	59,339	680,960
1896-97	343,822	51,056	750,656

COURTS AND COMMERCE OF EGYPT 113

Year.	Great Britain.	United States.	Total.
1897-98	347,410	54,979	827,870
1898-99	343,951	52,235	735,162
1899-00	405,303	72,196	850,867
1900-01	325,787	57,715	706,892
1901-02	322,821	106,565	859,217

Another important item among the exports to us is rags. I cannot give the exact figures. I have not been able to find them, and learn that, for some reason, they are never reported. It has been intimated that the facts concerning the trade in rags have been concealed by the United States consul because he charges fees for fumigating them, and prefers that the public should not know the extent of his income from that source, but that is not a reasonable explanation. It is quite necessary that all rags shipped from oriental countries to the paper mills of the United States should be fumigated as thoroughly as possible, for no bugologist could enumerate or describe the insect and microbe life that exists among them. Their very odor would make good fertilizer.

These rags go chiefly to the paper mills of Holyoke, Mass., and are collected for export off the backs of the common people who wear nothing but cotton, and wear it as long as it holds together. The universal garment of Egypt is a breech-clout; that is limited to individuals of both sexes above the age of 12. Below that age, outside of the cities, the children wear nothing but the consciousness of their own innocence. Some youngsters vary the "altogether" by tying a red string around their waists or wearing silver bands around their ankles; and occasionally an urchin is fortunate enough to get hold of an embroidered cap or an old fez which makes him superior to

his playmates. He feels like a young American boy in his first pair of pants.

But grown-up people, that is, those who have passed the age of 12, are required by the police to wear at least one garment, and that is a tunic, cut like a nightgown, which reaches to the heels. And it is usually made of blue or white cotton woven in the mills at Manchester, England. Formerly there was a great deal of home weaving here and the cloth was superior to factory goods. But the latter are so much cheaper that they have driven the hand looms out of the houses. Most of the cotton is brought in white and the natives dye it with indigo from India. They have tried to produce indigo here but it has never been a success.

When these garments are worn to rags they are collected by peddlers representing junk dealers in Cairo and Alexandria, who go about on donkeys from village to village very much as peddlers and rag buyers do in the United States, trading new cottons and household utensils for the old. The rags are forwarded to Alexandria in gunnysacks, and are there fumigated and packed in bales for shipment to Boston. The United States consul is required to see that they are thoroughly fumigated.

Formerly a good deal of linen was shipped from Egypt to the paper mills of the United States, but that trade is obsolete because so little linen is worn. Mehemet Ali introduced cotton into Egypt about seventy-five years ago. Until then the people raised flax and wore nothing but linen made on their own looms. This apparel had been worn by the Egyptians since the time of Joseph and Moses, and indeed from the very beginning of things. In some of the far-off villages flax is still grown, and linen garments are still worn, and occasionally you will find

beautiful specimens as fine and as soft as silk, with a luster that is never lost.

Mummies are wound in cerements of linen, and there used to be a popular impression that the car loads of linen imported into the United States was stripped from them; but that is a mistake. It came from villages of live people who were then still wearing it from the time before the cotton trade of Egypt received its great impetus by our civil war. When the supply of raw cotton from the United States was shut off, the British manufacturers induced the Egyptian farmers to cultivate the staple as extensively as possible and they made an immense amount of money. Then, when the war closed and the price of cotton went down, the linen trade was practically broken up; but the supply already on hand in the shops and the houses lasted for several years, and it was that which we imported, and not mummy cloth. After lying in a grave for two or three thousand years the vitality of the fiber is exhausted.

Grave robbing still goes on. Mummies can be bought secretly through dealers in antiquities, who have underground relations with the grave robbers. Twenty or thirty years ago, however, there was a great deal more of this rascality than now, for the government is trying hard to stop it. On the banks of the Nile the entire distance between Cairo and the second cataract there is almost a continuous cemetery, millions of people being buried in the desert sand and in tombs chiseled out of the rock, where it was easy for human jackals and vandals to burrow them out, search the bodies for ornaments and scarabs, and if they were well preserved to box them up and send them off to antiquity dealers. Twenty-five years ago well-preserved mummies would not bring more

than five or ten dollars in the curio market, and first-class ones with the wooden cases in which they were found could be purchased in carload lots for a hundred dollars each. And that is the way so many museums got them.

Perhaps those who refuse to accept the testimony of the loyal and conscientious officers and soldiers of our own army regarding the benefits of the canteen may be willing to accept the evidence of Lord Cromer concerning the operation of the plan in Egypt and its effect upon the morals and habits of the soldiers. In his latest report to the government in London, he says:

"An experiment under somewhat novel conditions has recently been tried in Cairo, with the twofold object of enlivening the ordinary life of the British soldiers in garrison and of providing an antidote against drunkenness. Without going into the details of the rules, I may say that practically every one wearing the king's uniform may make use of the club without paying any subscription. An officer is president of the club, and the finances are placed under the supervision of a committee of officers, but the detailed management is entirely in the hands of the men themselves. They are responsible for the good behavior and orderly conduct of the members. The only penalty for misconduct is that the offending member may be precluded from using the club either permanently or for a fixed period. I should add that alcoholic drinks are supplied in moderation.

"The soldiers belonging to the Cairo garrison have amply justified the confidence reposed in them. The average daily attendance is more than 200. On some days, more especially on Saturdays and Sundays, some 300 to 400 men use the club. About 100 meals are served daily. I am informed that since the creation of the club there

has been a reduction of no less than 33 per cent in cases of drunkenness among the garrison.

"An institution of this nature was very much required in Cairo. Previous to the creation of the club, the soldier, when once outside the barracks, was almost forced to go for amusement or refreshment to one of the numerous bars or public-houses, which abound in the town, where he was only too often supplied with the most poisonous liquor and exposed to temptations of various kinds. My main object, however, in giving publicity to the facts, is that it seems to me possible that, even in other garrison towns where the special circumstances which prevail in Cairo do not exist, or exist in a less degree, it may be found expedient to try a somewhat similar experiment. I repeat that the special features of the Cairo institution are (1) management by the soldiers themselves; (2) permission to supply alcoholic drinks in moderation.

"I need not in this place enter into the financial details connected with this subject, but the proper authorities would, without doubt, be able to furnish information on these matters, in case it should be required."

VII

EDUCATION AND SOCIETY

The University of Cairo, El Azhar, as it is called, for centuries has been one of the most famous in the world, and wherever you go in Mohammedan countries you will hear it spoken of as a great institution, one of the greatest, oldest and most influential in all the universe, with a faculty of wise, learned and progressive men. It is the only institution for higher education under the care of Islam, and young Mohammedans of wealth and future responsibilities are sent there from every land in which faith in the prophet is proclaimed. It is perhaps the oldest of all universities, being the outgrowth of the Serapeum which was established at Alexandria by Ptolemy Soter 300 B. C., as stated in a previous chapter, in connection with the great library. Saladin, however, was the actual founder of the present institution, about 1170. He gave it its present home, which it has occupied ever since, and there is not the slightest doubt that at one time it did exercise a powerful influence throughout the civilized portion of the world.

It is not what we would consider a university. At least it is not arranged or conducted upon the plan we are accustomed to; but it has from 10,000 to 12,000 students from all parts of Turkey, Syria, Algiers, India, Bokhara, Turkestan, Afghanistan and the other Mohammedan countries. Most of them, however, are from



ONE OF THE PROFESSORS IN THE UNIVERSITY OF CAIRO—
FOUNDED BY SALADIN

Egypt and the countries immediately surrounding it. The faculty numbers about 350 mullahs, or priests, many of whom are absolutely ignorant of every branch of learning except the theology of the Koran, which they teach after the interpretation of the sect to which they belong. Several of the professors have a wide reputation for scholarship, and perhaps there is more profound knowledge of the oriental languages and literature among them than elsewhere. Not long ago one of them accepted a call to a chair in an American college, and carried with him an ability and knowledge of Sanskrit and the ancient and modern tongues of the East perhaps unequaled by any other living scholar.

There is no regular organization of the university. All a student has to do is to sign his name and address in a book at headquarters in the mosque of El Azhar, select the professor whose instruction he desires and learn what hours that particular professor lectures. Then he will go to the great building, covering several acres of ground. There are no chairs, no desks, or rooms—only a roof supported by nearly a thousand columns of granite and marble, surrounding a vast paved court yard. His professor will be squatted on the floor at the base of a particular column, where he goes every day, and will be surrounded by his students, to whom he will talk in a familiar way for an hour or two every morning or every afternoon, as the case may be, with or without notes. A student may make memoranda of the words of the professor, but it is not customary. All the eastern races have extraordinary memories. The professor sometimes furnishes those who inquire a list of books pertaining to the subject under discussion, but that is not usual or important. Nor does he ever keep a record of the num-

ber of pupils who attend his lectures. It is not necessary for him to do so. They pay him no fees; there are no examinations, no marks of merit or demerit, and, as I have told you, the officials know only the name of the student and the date of his coming. He stays as long as he pleases, and there is no record of his departure. It is a go-as-you-please institution all around.

The professors expect no fixed pay. They have no salaries whatever, and students are not required to give them anything; but most of them receive a certain number of loaves of bread twice a week, which they can eat, or sell, or dispose of in any way they like, and that is their only regular compensation. This bread is purchased from a fund acquired by gifts of land, houses, money and other valuables. In past years several of the khedives have endowed the institution generously and rich men in Egypt and other Mohammedan countries have bequeathed considerable sums from time to time, but there is no arrangement for the founding of chairs or the endowment of departments, as we are accustomed to. Professors who win friends for themselves and fame for the university are often recipients of large gifts. Some of them are very well off and can afford to teach for nothing; others act as tutors for the sons of rich men who do not care to mingle with the crowd at the university and are well paid, while still more practice law or hold clerkships under the government or are attached to different mosques throughout the city, where they draw salaries.

The professors are not elected or chosen or appointed by any authority. Anybody can teach in the university provided he does not make himself offensive to the other

professors and can attract students. 'As one gentleman explained to me :

"Any crank with ideas can go there any day, find an unoccupied place and discourse according to his own pleasure on any subject that may occur to him. He needs no license, and it is not necessary for him to ask permission of anybody. Half the men who are teaching there now were originally volunteers, and this freedom of discussion has been the cause of many heretical factions in the Mohammedan Church. A priest who thinks he has discovered a new interpretation of some passage in the Koran or some new theological doctrine can go to El Azhar, and if he is fortunate enough to find a place vacant on the matting can explain and expound his ideas day after day as long as anybody will listen to him."

Even a Protestant missionary is allowed to lecture at the university, although he is not considered a member of the faculty. He has never been interfered with. Rev. Makhiel Mansoor, a native Arab convert from Islam, and a graduate of the theological seminary of the American United Presbyterian Mission of Cairo, appears at El Azhar almost daily to speak to whomever will listen concerning the gospel of Jesus Christ and to advocate, defend and explain the doctrines of Christianity. Having formerly been a Mohammedan and having a thorough knowledge of that religion, he is able to compare the two intelligently, and does so with a kindly spirit as well as a courtesy and deference that commands the respect of all. He usually has an audience, or a class as might better be said, of twenty or thirty young men attending regularly, and frequently the venerable moulahs of the mosque stop to listen to what he is saying.

Three-fourths of the students are studying theology.

There also are professors of philosophy, astronomy, geography and all the ologies; but very little practical science. Some of the teachers have classes in reading and writing. When we went there one day half a dozen had groups of twenty or thirty youngsters under 10 years of age circled around them, whom they were teaching to read and write. Several classes, a little older, were studying geography and arithmetic, and I noticed that all of them were using tin from the cans of the Standard Oil Company for slates. They would write their lessons or their exercises with a pen whittled down from a reed and ordinary India ink, and at the close of the class would wash their tin slates clean again. These are volunteer classes, like the rest, but pay small fees, and the pedagogues save the rent of a schoolroom by coming to the university building to do their teaching.

I also noticed several classes of comparatively old men, who turned out to be priests and other ecclesiastics of the Mohammedan Church, who were having the Koran expounded to them by eminent theologians. But the larger number of the students were young men with earnest and intelligent faces, whose attention was not diverted by the intrusion of a party of yankees, who stared about with curiosity.

Imagine an enormous hall of several acres without partitions, and with a low ceiling not more than eighteen or twenty feet above the floor, supported by innumerable columns. The floor is covered with palm matting, and sitting cross-legged like tailors in all the costumes of the East were several thousand men and boys varying in age from 8 or 9 years to 70 years or older. Some of the lecturers talk so loudly that they must disturb those around them; others spoke in low, dignified, serious tones. As a

rule, the professors are men of intellectual appearance and dignified demeanor. Many of the students were reading from books, and, as they did so, they swayed their bodies back and forth as if they had a very loose hinge at the end of their spines. Some who were listening to lectures did the same, and we were told that this gymnastic performance was introduced at oriental schools ages ago to keep the students from going to sleep. We noticed also that everybody was studying out loud. That is the practice in all eastern countries. No Turk or Chinaman or Jew or Arab ever reads to himself, and he will tell you that it is necessary for him to hear what he is reading because he cannot understand its meaning by simply looking at the text. When he reads a sentence so that he can hear it, he can remember it, but it is difficult to learn anything through the eyes alone. Hence every school you approach in China or Egypt, or any of the eastern countries, can be heard almost as far as it can be seen, and you wonder how a teacher can do anything as long as the murmur of voices continues. This was formerly true of Japan, but now silent study is the rule in the schools of that empire.

There are several schools in Cairo of much higher professional standard than El Azhar, and they are conducted upon modern methods. In the city are eight professional schools and technical colleges of a high grade, teaching law, medicine, engineering, chemistry, electricity and other sciences. The educational privileges for the common people there and in Alexandria and in some of the other large towns are excellent, but it has been impossible to extend them rapidly through the smaller towns and villages because of a lack of teachers. The department of public instruction is well supported by the government

.

and is doing as much as possible under the circumstances, but the development of the school system is very slow.

In a recent report the director of education informs us that the number of teachers in the public schools has increased from 499 in 1898 to 1,364 in 1903, and the number of pupils from 2,534 to 26,331. This, of course, is very encouraging, especially as the number of girl pupils has increased from 398 to 2,140, which shows that light is breaking in upon the Egyptian people, and that the restrictions surrounding women are gradually breaking down. In addition to the public schools mentioned the number of "kuttab" or Mohammedan parish schools taught by teachers whose salaries are paid by the government has increased from 301 to 729, and the number of pupils from 2,213 to 7,049. Children attending the "kuttab" are taught from the Koran, the principles and doctrines of Islam, in addition to a good primary education, and the government has found it necessary to encourage them because so many strict Mohammedans prefer their children to remain ignorant rather than permit them to attend any but a church school.

Three training colleges for teachers established within the last ten years are beginning to be felt in the number of candidates who present themselves for examination. The government will not allow incompetent teachers to take charge, and schools can be established only as rapidly as competent teachers can be found for them. In 1899 1,560 certificates were granted; the next year 1,753; the next 1,915; and in 1902 2,111. Every successful candidate who presented himself or herself was assigned to a school, but many young Egyptians take advantage of the normal schools to prepare themselves for positions under the government, instead of becoming teachers. No



A KUTAB — OR ARAB SCHOOL

distinction is made in the appointment of teachers on account of race or religion and in 1902 of the new teachers appointed 485 were Moslems, 269 were Christians, 231 were Copts and the remainder Jews. In comparison with their numbers, the Copts furnish more teachers and more pupils than any other race. The majority of Mohammedans do not take much interest in education either for themselves or their children.

In addition to the government schools, the superintendent of education reports at least 10,000 kuttabs, or parish schools, scattered over the country attended by about 200,000 children, but they are of little educational value because the teachers are illiterate, many of them are blind, others are members of the priesthood and in most of them the teaching is without books, purely by rote, and limited to committing to memory extracts from the Koran. When the government offers competent teachers for these kuttabs, without cost to the patrons, and provides instruction daily for nine months of the year in reading, writing, arithmetic and other rudimentary branches, the people are generally willing to accept the aid, and thus the kuttabs are being gradually brought under government control and inspection.

The several government schools of law, medicine, engineering, agriculture and other branches of science are well located, have competent faculties and are largely attended. Speaking generally, the British "occupation" has been as beneficial to the Egyptian people from an educational as from a financial standpoint.

Assiut, 230 miles from Cairo, capital of a province of the same name, a city of 45,000 inhabitants, with spacious bazaars and many factories, is particularly interesting to American tourists because the United Presbyterian

Church of America maintains there an educational establishment in which between six and seven hundred native boys are being trained for useful citizenship. It is the largest school in Egypt excepting the El Azhar University of Cairo, and has been running long enough to receive the sons of many of its earlier graduates. I cannot begin to tell you of the good this school has done. Its influence extends to every part of the country. Its alumni are among the most influential and useful of the younger generation of officials and citizens, and a large number of the public schools throughout the country are taught by its graduates.

Egypt needs nothing so much as school teachers, and this college is turning them out at the rate of forty or fifty a year. Lord Cromer, the British resident, in his latest report explained the difficulty of securing competent teachers. He told me that the educational system of the country was being extended in the towns and villages as fast as they could be obtained, but he could not get half as many as were needed. The American school at Assiut educates more competent teachers than any other institution in Egypt, and it will surprise you to learn that the native converts of the United Presbyterian native mission churches pay more than one-half the expense of maintaining not only this but all of the 170 schools under the care of the American missionaries. These schools are scattered up and down the Valley of the Nile. Thirty-two of them are for girls, with 3,112 pupils, which is remarkable evidence of the modification of the hereditary prejudices of the Egyptians against the education of women. In the 138 schools for boys are 9,730 pupils, making a total of 12,942 altogether, who are being educated at a total cost of \$65,911 in 1903, of

which the natives paid \$41,131. It is an extraordinary fact. The remainder of the funds come from the United Presbyterian missionary board and from voluntary contributions.

Of the pupils in the American schools 12,033 are Egyptians, 6,370 belong to the Coptic Church, 2,968 are Moslems, 934 are Roman Catholics and Jews, and the remainder are Protestants. The school at Assiut is in charge of Rev. J. R. Alexander, D. D., and Professor R. S. McClenahan, with Messrs. W. W. McCall, Elbert McCreary, D. G. Beavers, J. J. Veazey and J. H. Grier. The total enrollment for the year 1903 was 670 students, ranging in age from 10 to 25 years, and 511 of them were boarders. The senior class numbered fifteen students, the largest in the history of the college. A great deal of attention is paid to business and industrial training, and an effort is being made to add a manual training school to teach the Egyptian boys the use of modern tools and methods of agriculture.

At Luxor is another school for girls, which was established in 1902, and within a year had 150 pupils, of whom more than 25 per cent were Mohammedans. It is under the charge of Miss Buchanan, who comes from Hebron, Ind., and Miss Jennie L. Gibson, of Vermont. A new building, made possible by the generosity of friends in the United States, has recently been completed and furnished accommodations for about 123 boarders. The public examination which took place in the summer of 1903 created a sensation in Luxor, because it was the first time that Mohammedan girls ever participated in a ceremony of that kind, and of course it caused much comment and criticism, which, however, did good rather than harm, because it advertised the school exten-

sively and established a precedent that will be of the greatest usefulness. Forty-seven Mohammedan girls appeared before the public with their faces uncovered. It was unprecedented, and a trying ordeal, but not one of them failed gracefully to perform her part of the programme.

The education of Mohammedan girls is becoming popular, notwithstanding the traditional prejudice against it and the restrictions that have always been imposed upon their sex. The conservative element still regard it with disfavor or indifference, and still ask what is the use of educating women, because they have no souls, and no destiny except to become mothers of men. But many families are beginning to realize that it is an advantage for a girl to know how to read and write and cipher; she makes a more useful wife and mother, and a more competent housekeeper. This applies particularly to the middle classes and to the Copt girls, who assist their parents in conducting shops and other business matters; but the masses of the people are stagnant. They know nothing about education; therefore they care nothing for it. The Arabs and native Egyptians are not progressive. Everything of importance in the country is done by foreigners. Even the khedive is a foreigner, an Albanian.

The missionary schools for boys are popular because they furnish a better education than can be obtained elsewhere for those who are seeking employment under the government, the railway companies and in professional and mercantile circles. Nearly every graduate of the 138 schools maintained by the American U. P. mission has succeeded in securing lucrative employment as a teacher in public schools or in the administrative departments of the government. Rev. Dr. Chauncey Murch, who comes from Toledo and has been working at



FATIMA

Luxor since 1884, has a school of 120 bright young Egyptians, most of them Copts and Moslems. They begin with the study of Arabic, then take up English and go through the common-school branches in both languages.

The harem is going out of style. The condition of women in Egypt is gradually changing. During the last twenty years, since the English "occupation," there has been a remarkable evolution in the social life of the higher classes and nowadays few of them have more than one wife. This change is attributed to several causes. First, to the education of the women, for an English governess is now as necessary to the household of a well-to-do family as a cook, and every girl is taught at least the common branches. Several high-class private boarding and day schools established for the foreign population are also patronized by the natives, and in them the latter come in contact with and absorb the ideas and adopt the customs of their English and French associates. A similar change has been going on with regard to dress and housekeeping, and unless an Egyptian has an unusually large income it is impossible for him to maintain an old-fashioned harem with half a dozen wives and forty or fifty children. Hence economic and social reasons instead of moral have brought about the change.

It should be said also that the example of the khedive and his father, his uncles and his aunts, has had great influence in changing the fashion. Few princes of the present dynasty have had more than one wife, and none of the princesses have married men who have other wives. I believe the single exception is that of Ismail Pasha, the spendthrift khedive, who had about 300 women in his harem, including a choice collection of European profes-

sional beauties. The educated women of the higher families, however, are very conservative, and adhere to ancient customs with great tenacity, notwithstanding their education and their knowledge of the world. They do not appear in public much more than they ever did, and continue to wear veils over their faces. They teach their daughters to do so, because they consider it immodest for a woman to show her face outside of her own household, and it will take another generation to break down that inherited prejudice.

The informality of divorce is still the subject of criticism. Although an Egyptian can get rid of an unloved wife by repeating to her three times the words, "I divorce thee," in the presence of witnesses, and returning to her the full amount of her dower, among the educated classes this form of separation is very rare. Among the common people it is still quite common, and when a peasant becomes tired of a wife he can get rid of her in short order.

Professional mourners are still employed, and when a person dies they are hired to shriek and howl before the house and at the funeral to prove the grief of the family. They are vultures, and can scent sorrow with extraordinary accuracy. They usually reach a bereaved home before the undertaker, and will squat outside a house in which a person is lying ill waiting to hear of the death. They then call upon the head of the family for backsheesh, and begin their lamentations as soon as they receive it. The howling continues until the body of the dead is deposited in the grave, when they will hunt for another job. The professional mourners are still tolerated because of moral cowardice. Modernized Egyptians talk frankly about the absurdity of the custom, and

when you ask why they do not abolish it they shrug their shoulders and reply:

“Who will start the fashion?”

The same is true of the ancient marriage customs, which are still preserved. According to the old ways every wedding is attended with noisy processions, the illumination of streets, the feasting of friends and functions of public and private character, which often continue for a week. The bridegroom goes to the home of the bride-elect, escorted by a brass band, the members of his household, his servants and employes and a multitude of his friends riding in carriages, on horseback or donkeys and trudging along on foot, with as much noise and enthusiasm as is usually shown in a political campaign. The house of the bride's father is illuminated with thousands of candles and lamps and surrounded by crowds which extend into the street and block the way. There is a big supper and plenty of hilarity, but if the family are good Mohammedans there is no wine or liquor of any kind, which is a fortunate thing. In many cases, however, the injunctions of the prophet are not observed, and the results are unfortunate and often disgraceful. The bride, accompanied by friends and relatives, the servants of her family and the employes of her father, is then escorted to her future home, where similar hospitality is extended, and the rest of the night is spent in conviviality. Formerly the happy woman was borne in a palanquin borne by two camels, but nowadays she usually goes in a carriage covered with Persian shawls. The day after the wedding a drove of camels loaded with her dower and presents is escorted with a brass band to her new home.

It is painful to hear Egyptians say that their innocent

dancing girls, or ghawazi, as they call them, the shameless creatures who stand on platforms in cafes and other places of amusement and wriggle their abdomens before large audiences of men, were demoralized by their association with Americans who visited the Midway during the world's fair. Patriotic Egyptians assure one with a serious face, and I haven't the slightest doubt of their sincerity, that the so-called dancers who went to Chicago brought back bad habits and immodest customs which have been imitated by those who stayed at home, until the "danse du ventre" is no longer respectable, and positively immoral. Foreigners who are not so fortunate as to have witnessed their behavior before the Chicago epoch are, of course, helpless to disprove this awful calumny, but the enormous native population which crowds into the local cafés and theaters every night and yells with enthusiasm at young women who are hired to wriggle their stomachs is an evidence that the performance has not lost its popularity. We all realize that Chicago is tough, very tough; but when that city is accused of damaging the morals or the manners of the ladies attached to the Streets of Cairo show—the charge is actionable.

During the winter season there is Italian opera in Cairo and regular performances at two respectable theaters, and low vaudeilles and café chantants run all the year around, well patronized. Of course strangers are expected to go to them, but they are not provided for tourists. The principal patrons are natives, who seem to enjoy the disgusting shows.

There are more than 300 mosques in Cairo, but most of them are in ruins; many are devoted to secular purposes and the remainder do not compare with those of

Constantinople, Damascus and the Mohammedan cities of India. One of them, called the Sultan Hassan Mosque, was originally a magnificent building and is known as "the superb." It was built more than 500 years ago and at that time cost \$3,000,000. Several high authorities claim that it is the most perfect example in existence of Saracenic ecclesiastical architecture, and that its proportions are absolutely perfect. Without admitting this pretension, it is certainly a noble and majestic building, but has been allowed to fall into a wretched state of decay. The walls are no longer safe and the dome may fall at any moment. Instead of restoring it, the late khedive wasted his energies and emptied his purse in the erection of a new mosque, immediately across the street, which is only half-finished, but contains his tomb and those of his mother, wife and daughters. The Sultan Hassan Mosque has a vast circular dome 180 feet high, springing from a square tower. The outer walls are 100 feet, capped by a cornice thirteen feet high and projecting six feet. The arches of the doorways and windows and the capitals of the columns, like the cornice, are uniformly enriched with what is known as stalactite work. The great doorway is sixty-six feet high. There are two minarets, one of them, measuring 280 feet, said to be the loftiest in existence.

All Arabs are kind to animals. It is a part of their religion. You remember the stories that are told in school readers about the Bedouins and the horses which always share their tents. The Koran teaches that animals go to paradise, although women are not allowed there, and Mohammedans are exposed to the danger of having some horse or dog or mouse or mosquito confront them before the prophet's throne and accuse them of cruelty to one of God's creatures. The only cruelties they

are guilty of are from ignorance. Otherwise they are actually affectionate in their treatment of all animals and have great influence over them. No other race furnishes such clever trainers for horses, monkeys or wild beasts, and their control over the feathered portion of creation is equally noticeable. For example, in Cairo turkeys are sold "on the hoof," so to speak. A farmer's boy drives a flock of from ten to twenty into town just as he would drive in sheep and cattle, and sells them at the doors of the houses, instead of in the market place. He has a shrill cry that denotes his trade and is understood by native cooks and butlers just as your cook knows the knock of the garbage collector or the milk man. This boy will conduct his drove of turkeys through the most crowded streets of Cairo, under the wheels of carriages and omnibuses and trolley cars, amid all the confusion you can imagine, which of course is new and strange to the unsophisticated turkey, without the slightest difficulty. He has a long bamboo wand, like a fishpole, in his hand, and an affectionate cooing tone in his voice, which assures the birds that they have a competent chaperon and needn't be scared. They are accustomed to do as they are told. They know their master's voice and obey orders, even on their way to the executioner's block.

The turkey is not an American bird. It was known in Egypt from the earliest times. You see it pictured on the walls of temples and tombs in all kinds of connections; even driven in droves, as they are in the streets of Cairo to-day.

And the donkey was contemporaneous. You are perfectly safe in assuming that Moses and Aaron and their sister Miriam often had turkey for dinner and rode



EGYPTIAN DANCING GIRLS

around on donkeys. I haven't the slightest doubt that when Moses was working up the Exodus scheme and had to travel over the country to confer with the leading members of the different tribes of Israel, he sat in a saddle precisely like those we used yesterday, and was carried by a similar donkey. The reasons for this belief are found in pictured histories that the ancient Egyptians have left us. We read them upon walls 4,000 and 5,000 years old. The Israelites had turkeys, donkeys, camels and cows, as well as chickens and incubators.

During a visit to Quincy, Ill., several years ago, I was introduced to the inventor of the incubator. He explained that he was not entitled to the honor, which had been thrust upon him as an advertisement for the town, for he was nothing more than the patentee of a substitute for setting hens. He said that chickens were raised by incubators long before the plagues of Egypt; that the process had been invented by the same people who devised the alphabet, the art of punctuation, who invented clocks and longitude and latitude, and geography and all sorts of useful things. And I find it is true. The Chinese were great inventors. They have to their credit a long list of comforts and conveniences that we use every day. Thomas Jefferson invented the revolving chair and the letter press; A. H. Andrews, of Chicago, invented the folding bed; George M. Pullman the sleeping car, and Graham Bell the telephone; but the Egyptians beat them all, and the deeper you dig into their past the higher respect you gain for their brains and their practical genius as architects, engineers, agriculturists and promoters. They had a great advantage over us, however, in a clear field; there was no one to claim priority

of invention. The world was new and needed a complete outfit.

In any of the native villages along the Nile you can find home-made incubators constructed of sun-dried bricks; the same that the Children of Israel used to make, and the straw that they didn't have to work with is scattered upon the mud floors. There is no thermometer to register the heat; there is no tablet upon which dates can be kept, but the Egyptian places the eggs upon the straw, makes a fire of dried manure in the furnace and by the sensitiveness of his brown hand regulates the heat, until the shells are broken and the little chicks emerge from their cloisters into the wide, wicked world. With this rude arrangement the average number of chickens produced is even larger than from the highly polished modern inventions for the same purpose that are run with kerosene oil. This has been going on there from the beginning of the world. Nobody knows when it started, and it is fair to assume that Moses, and Potiphar's wife, and other Egyptians we are acquainted with ate spring chickens raised in incubators.

One of the curious customs you notice in Cairo is that of the dairymen who deliver milk "on the hoof." They drive their cows from house to house each morning and serve their patrons directly, so that an intermediary visit to a pump is impossible. A servant comes out with a jar when he hears the milkman's call and stands by while his order is filled direct from the udder. The same practice prevails in other countries. I have seen it in Italy, Spain and South America, but the Cairo dairyman carries around with him a stuffed calf's hide. The effigy is laid upon the sidewalk during the milking process, and is supposed to exercise some sort of a favorable influence upon

the cow. If the calf were alive we might understand the relationship, but a calfskin stuffed with straw cannot possibly fool either a cow or a customer.

Notwithstanding the immense amount of respect and admiration that the genius of the Egyptians demands, they have some very weak points, and one of them is superstition. I have heard it asserted by people who ought to know that seven per cent of the entire native population are blind, which is confirmed by the number of sightless beggars you find around the mosques and other blind people you see being led about the streets. The University of Cairo has a department exclusively for blind men, with a large number of students. The same authority, and he stands high in the medical world, declares that 30 per cent of the natives have their sight permanently impaired in their childhood by the neglect of their mothers. Another authority asserts that 60 per cent, or more than one-half of native Egyptians, are suffering from defective vision, and that only a small per cent have absolutely perfect eyesight. You notice ophthalmic hospitals everywhere. Most of them are established and maintained by Christian benevolence, and are very largely patronized by the natives—when it is too late. You can also discover in every quarter of the native cities in every market place, in railways stations, in street cars, and everywhere that the native women and children can be found, the reasons for the phenomenon I have mentioned—the faces of infants and children covered with flies and other insects.

The "Evil Eye" is the terror of all the Arab race. Scholars who hold degrees from Oxford, Cambridge and other universities wear amulets to protect them from its influence. Every horse and donkey, every cow and

goat, is protected in a similar manner. Over the lintel of every Egyptian home are substitutes for the horse-shoe, and kind people have rendered a public service by fastening them over the entrances to railway cars and stations and other places where the public assemble. You can buy effective charms at a thousand shops and at very low prices. The sale of antidotes for the evil eye is one of the most extensive and lucrative trades in Egypt, but with all these safeguards and measures of protection many mothers will not allow the faces of their babies to be washed for fear they may attract the attention of people who inflict this dreadful curse. Hence the chin and cheeks of nearly every child you see are covered with sticky substances, the residue of the food and sweetmeats it has eaten, and of course flies swarm about their faces and bite until they produce sores on the most tender spots of the flesh. Half the babies in Egypt have sore eyes from this very cause; you can see dozens of children in a morning's walk with their eyes covered with insects which their mothers never brush away for fear it will be unlucky. The result is perfectly natural. This superstition is universal throughout Egypt. You find it everywhere and among all classes of people. It appears in every stratum of society and in every branch of business.

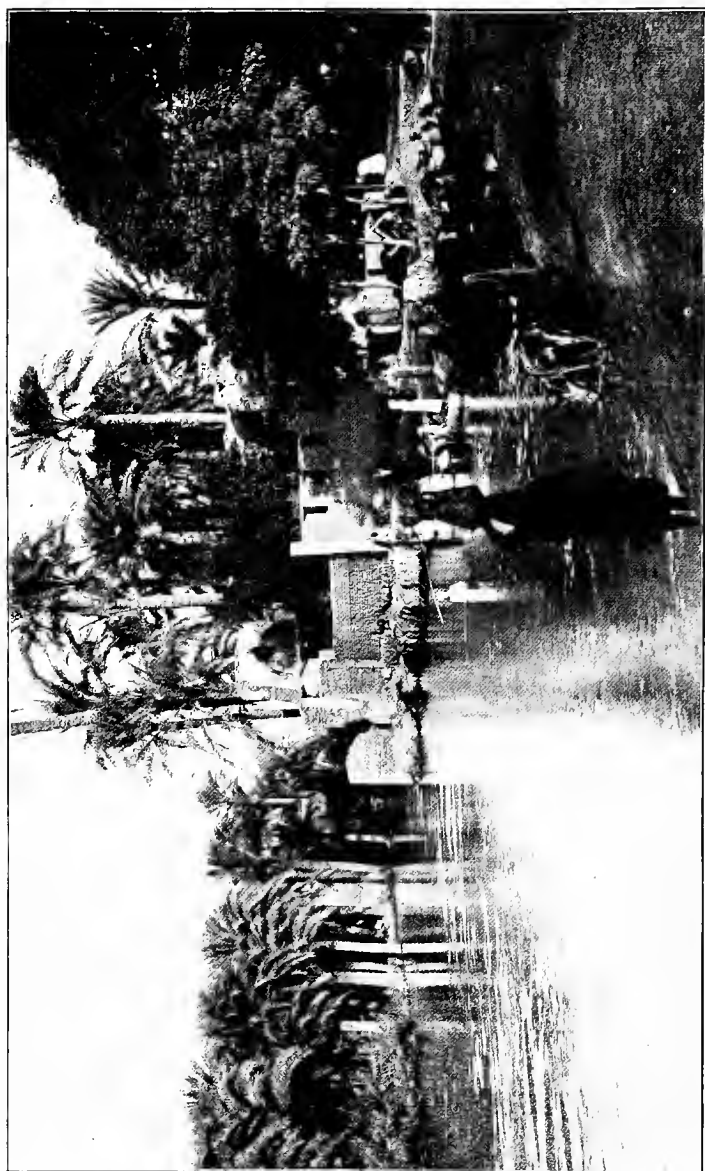
It is constantly coming up in the courts. Not long ago a native was tried for murder. By the advice of his lawyer he pleaded guilty with great provocation, and stated the grounds, upon which he actually obtained an acquittal. His brother recently having died, he ascertained that death was caused by the evil eye of a neighbor. He considered it his duty to revenge his brother, and killed the neighbor. According to the Egyptian theory this was justifiable homicide.

The Egyptian artisans use their feet as a sort of annex to their hands. All of them go barefooted in their houses and shops. Stockings are unknown. As soon as an Egyptian reaches his front door he kicks off his sandals in the vestibule and goes around in his bare feet as long as he remains indoors, and long experience has trained his toes to be almost as useful as his fingers. Instead of using a vise a carpenter holds with his feet the board that he is planing or the piece of wood in which he is boring a hole. A shoemaker hold his shoe between his feet when he is driving the pegs or sewing the seams, and when he twists his thread he puts it around his big toe. A tailor holds his cloth between his toes instead of pinning it to something.

There are disappointments in store for everybody who visits Egypt. For example, there are no crocodiles in the Nile. You can sail as far southward as a boat can go without getting a single shot at one, although I am told that they are still plentiful in the jungles of central Africa. Nor are any lotus flowers to be found outside of the paintings and engravings in the temples and the tombs. They seem to be entirely extinct. You can see more lotus in the fountain basins of the parks in Washington in a single walk than you can find in Egypt all winter, and outside of the botanical gardens there is not a single stalk of the papyrus plant, which furnished the ancient Egyptians their writing paper, from one end of Egypt to the other. It seems to have vanished entirely.

The most beautiful objects in Egypt are the *sais*, or footmen, who run down the streets and clear the way for the carriages of the Egyptian nobility and high officials. There is nothing to prevent anybody from employing a *sai*, but, like cockades on the hats of coachmen, they

are limited to families of high rank, and two of them usually precede carriages of the aristocracy. They are lean, sinewy Arabs, with bare legs and bare feet, who run with a long, swinging stride like a greyhound and can outpace any ordinary coach horse. They are dressed in brilliant colors—red turbans on the top of their heads, short jackets, red, blue, violet, yellow or other conspicuous velvet or broadcloth, covered with embroidery in silver or gold and edged with braid. Under these are shirts and short trousers of white cotton, tied around the waist with a girdle like Joseph's coat of many colors. Over the jacket, thrown back upon the shoulders, is a gauzy scarf, also of the brightest colors possible, and in the hand a long wand or staff of chased silver or bamboo with tips of gold. The value of the wand varies with the wealth of the employer, but it is just as necessary as the baton of a drum major. To see these beautiful objects racing through the streets in advance of a splendid pair of Arabian horses and a carriage load of Egyptians in bright native costumes is always a delight.



PLACE POINTED OUT BY THE GUIDES WHERE MOSES WAS FOUND BY
PHARAOH'S DAUGHTER

VIII

THE MOST REMARKABLE OF RIVERS

According to recent explorations, the Nile, the most remarkable of all rivers, is 4,200 miles long. The Mississippi is fifty miles longer. From the sea to Assuan, the first cataract, is 750 miles; from Assuan to Khartum, the capital of the Sudan, is 1,130 miles; Lake Victoria, the main source, is 2,285 miles nearer the equator, in a region of perpetual rains, with a greater rainfall, probably, than occurs in any other section of the earth where records are kept. The Albert Nyanza is the source of another branch, and there are two great affluents in Abyssinia called the Blue Nile and the Black Nile. In addition to these are numerous lesser streams and many springs, but the lake sources maintain the life of Egypt throughout the year with a sufficient supply of water to meet the exhaustion by evaporation in the atmosphere and absorption by the soil through the irrigation system.

The fall of the Nile from Lake Victoria to tidewater is 3,675 feet. Khartum is 1,270 feet above the sea; the first cataract at Assuan is 330 feet; from that point to Cairo the fall is a trifle under five inches to the mile, and from Cairo to the sea it averages about one inch to the mile. The water has been gauged ever since history began. At Wady Halfa are "Nileometres," fixed by the engineers of the kings of the XII. dynasty, 2300 B. C., and they show that the highest water known in those days was

twenty-three feet above the highest record of modern times.

In high water it takes fifty days for a float to go from Lake Victoria to the sea, which shows a current of about eighty-one miles a day, and in low water it takes ninety days for a float to make the journey.

The width of the river varies from 300 feet to six miles, and averages about 3,000 feet at mean high water. The width of the valley of the Nile, that is the area between the mountains that inclose it, is from fifteen to thirty miles in Egypt, and from four to ten miles in Nubia. The cultivated area varies from a few feet on each bank to a width of nine miles on either side. The delta is ninety miles wide. The area drained by the river is about 3,000,000 square miles.

The unparalleled richness of the soil of the Nile Valley, which produces two and three crops a year, is due to the particles of sediment brought down from the mountains, the hills and the tropical jungles and deposited upon the surface of the fields during the annual inundation. They are far richer than any fertilizer that can be found. The floods or inundations come regularly, and the farmers of the valley have adjusted their lives and habits to them. They are as exact and arbitrary as our seasons, as the sunshine of summer and the snow of winter upon the farms of Iowa. To equalize the distribution of the water among the farms the entire cultivated area is divided by low causeways of earth, which are also used as roads, into tracts varying in size from one to twenty acres, and the water flows into them by ditches dug in the days of Moses and Joseph. The present irrigation system was introduced and partially built by King Aemenemhat III. in the year 2300 B. C. Canals and

sluices dug by him in the Fayoum district are in use to the present day. The annual rise of the Nile was recorded upon a rock at Semneh, thirty-five miles above the second cataract, by his engineers, and the inscriptions are still visible.

Lands that cannot be reached by the inundation through these canals are flooded by means of water wheels, rude structures with buckets or earthen jars attached, which are turned by man, mule or ox power, hoisting the water from one ditch and emptying it into another at a higher grade or into a reservoir from which it may be distributed. Upon the small farms the water is hoisted from the canals and ditches in baskets by a curious and ingenious method. Two ropes are attached to a basket that will hold about a bushel, and a man stands at the end of each rope. By the same twist that a sailor uses when he dips a bucket of water from the ocean, these Egyptians fill their basket, hoist it and empty it into the upper channel as regularly and as rapidly as a man will move the oars of a boat. It is a fascinating sight, and to do the trick requires years of training. A gentleman who has been among Egyptian farms for several years declared that it could not be done by any other people, which is an exaggeration, for I have seen the same thing in Syria and Turkey.

The river begins to rise in April and continues to do so during the summer, which is the rainy season in upper Egypt and Abyssinia. High water is reached about the middle of September, and will remain stationary for a week or ten days, when the entire valley is flooded. It begins to subside about the first of October and gradually flows into the sea, leaving the earth refreshed and renewed with rich loam and silt from the equatorial jungles. The amount of water annually discharged by

the Nile into the sea is estimated at 65,000,000 cubic yards, and it is calculated that 36,600,000 tons of fertilizer is deposited by it upon the farms each year.

This annual renewal of the soil has occurred ever since the creation of the earth and explains the fertility of the valley and the enormous crops it produces. Writing in the year 15 A. D., Strabo tells us about the system of regulating and distributing the water, which was about the same at that age that it is now, and he says it was inherited from the ancients. The seasons of high and low water were also the same then as now—high water in September and the lowest level in April. The ancient records show that there has been comparatively little change in the inundations or the area irrigated by them or the value of the crops. The Nileometres at Assuan are the tests. When the water rises only twenty-five feet above the mean level there is a poor crop. Twenty-six feet makes a good crop, and twenty-eight feet a big one. If there is less than twenty-four feet of water there is a famine in Egypt like those which occurred seven lean years in succession during the time of Joseph.

We do not know how many thousands or hundreds of thousands of years the Nile has thus fed the soil of Egypt. Without it the country would be an uninhabitable desert, and its benefits and blessings have excited the wonder, the admiration, the gratitude and reverence of countless generations of men. It is no wonder that the ancient Egyptians worshiped the river, for they have not only been dependent upon it for existence for thousands of years, but it has also been the highway for the transportation of their products and for communication with the world.

To extend the blessings of this river to a larger num-

ber of inhabitants, to increase the cultivated area of the Nile Valley, a great dam has been constructed at Assuan. There are limits to all things, but the Egyptian desert is laden with the chemical properties which produce cotton, sugar and other staples in a quantity that is unknown elsewhere. The sandy soil needs only moisture, and wherever it can be supplied the most bountiful crops can be produced. It is surprising to see rich fields that yield two and three crops a year side by side with sandy wastes upon which a grasshopper would starve. The desert may be only an inch above the level. That is enough. Until water can reach it it is condemned to everlasting sterility. The same conditions exist in Arizona. The same phenomenon can be seen upon the Santa Fe and the Southern Pacific railways. Passengers upon the trains pass instantly from a repulsive desert into a glowing garden.

The irrigation system of Egypt, with its certain crops repeated twice and in some places three times during the year, makes the land it fertilizes very valuable. Lord Cromer's latest report shows that in 1895 the total area of farming land appearing on the government books for taxation was 4,060,465 acres. Of this 2,692,827 acres, or 56 per cent of the whole, was held by 727,047 proprietors in farms of less than fifty acres each. In 1902 the cultivated area had increased to 4,196,861 acres, a gain of 136,396 acres in six years, of which 88,722 acres went to small proprietors. This gives them 56.53 per cent of the total, a slight gain in ownership by the peasantry class. In 1895 573,819 acres, or 11.48 per cent of the whole, were held by Europeans. In 1901 the assessments showed a falling off of 554,409, or 10.9 per cent of the total. The actual number of European proprietors de-

creased from 6,529 to 6,126, of whom only 1,484 cultivate more than fifty acres each.

It will surprise American farmers to hear that this four million acres of land is valued at an average of \$105 an acre and pays an average of \$4 an acre in taxes. This is due to its marvelous productive capacity. Cotton grows at the rate of 500 pounds to the acre, year after year, and sugar cane produces equally well. There is seldom a failure of the crops, and the product of the 4,000,000 acres under cultivation in Egypt will probably aggregate more than is derived from any other 4,000,000 acres of land in the world. It is estimated that the revenues to the government from the additional land which will be brought under cultivation by the construction of the new dam on the Nile will be not less than \$2,000,000 a year from the sale of water and taxation, without considering the proceeds from the sale of the vast tract of desert that will be reclaimed.

The irrigation laws and regulations of Egypt are such that the smallest farmer can enjoy the same privileges that belong to the richest. The water is controlled by the government and every acre that pays taxes has its share, and is flooded as regularly as the annual inundation comes. If the farmers could be induced to use modern agricultural implements and machinery they might perhaps increase their profits but most of the farms are so small that machinery would be an extravagance.

The regulations and methods of handling the water go back before history began to be written, perhaps before the alphabet was invented. We know this from the hieroglyphics carved on the walls of the temples and tombs. Until the British came in, the dykes and causeways were kept up and the canals were kept clear by

forced labor, "the corvee" system, as it was called, and in olden times every man had to serve under cruel taskmasters an average of forty-five days each year between the ages of 18 and 45 years unless he was able to pay for exemption. There was a great deal of blackmail and bribery. People could buy exemption from corrupt officials cheaper than by paying the regular fees, and their share of the work had to be done by less fortunate fellow creatures, whose time was extended unlawfully for that reason. One of the first things Sir Evelyn Baring, now Lord Cromer, did when he came into control was to abolish the corvee, and since 1885 all the labor upon the dykes and irrigating ditches has been performed by hired labor at a cost of \$2,200,000 during the year 1903. A certain number of men are called out from every province, varying from 5,000 to 10,000, who spend from a week to a month each year engaged under government engineers. They are well fed and well paid, and regard it as a favor rather than a hardship to be so employed.

Mehemet Ali, who was khedive early in the last century, introduced cotton and sugar into the valley of the Nile, and both products have proved very profitable. The Delta is now a great cotton field. Its product has doubled during the last fifty years. There has been a similar increase in the production of sugar. An average crop of cotton is now about 1,200,000 bales of 500 pounds each, which, having a fiber nearly an inch and a half long, is more valuable than ordinary cotton and sells for about 2 cents a pound more than our staple. It is used for the manufacture of balbriggans, hosiery, and other fine articles, and has become a necessity not only in Europe but in the United States. We consume in the

mills of New England alone a hundred thousand bales of Egyptian cotton, and a line of ships has been established to carry it from Alexandria to Boston.

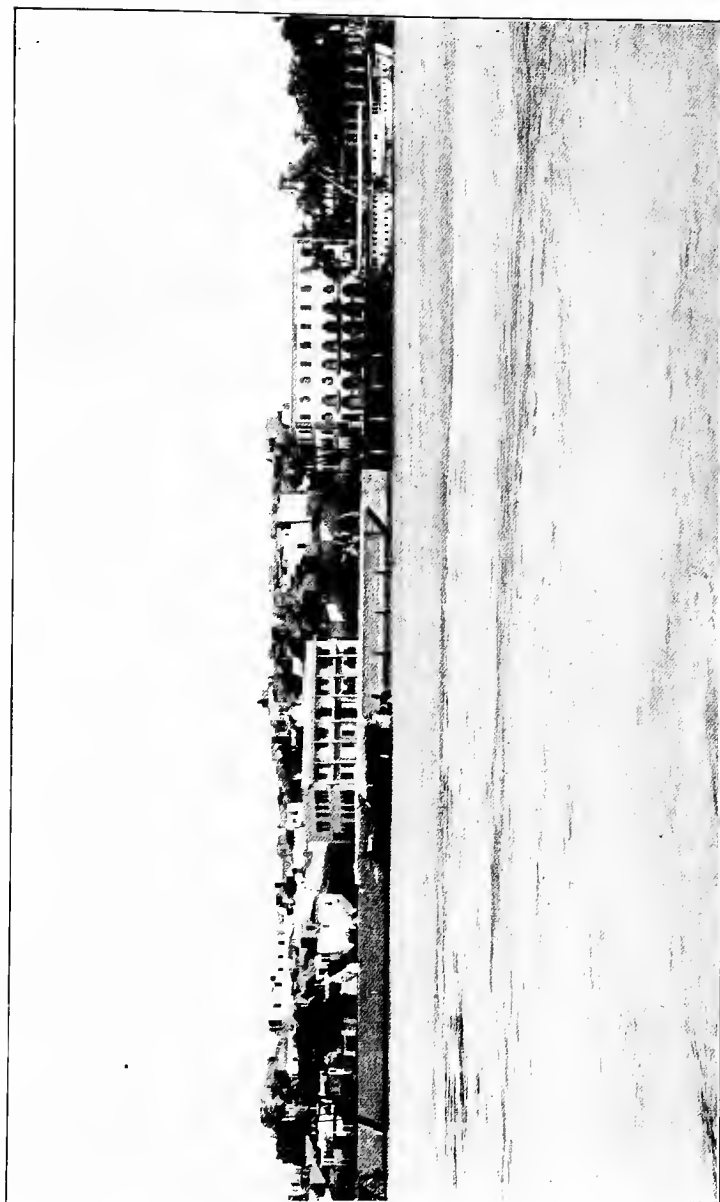
It is a disputed question what the average Egyptian thinks of the amazing improvements that have been made in the material conditions of his country during the last few years and how they have affected his character. Many people believe that he scarcely realizes them; that they have not touched his soul or awakened his consciousness at all, and that he still retains his mediæval conservatism in spite of the public order and security, the relief from taxation, the even hand of justice, the means of education and the higher wages that have been brought to him by the English administrators. It is true that the oriental soul is very different from that which inhabits the body of the white man. His ideas are not our ideas, and his religion, his social habits, his impenetrable reserve, his serene contemplation of fate and other peculiar characteristics, whether good or ill, have not changed since the middle ages. And although he has adopted modern customs to a considerable extent and has allowed the women of his family to come into contact with foreigners, he moves very slowly. Even Cairo, with all its modern improvements retains its mediæval customs and appearance, and is still the City of the Arabian Nights. No matter how much of the surface may be covered with new buildings, old Cairo remains and will remain, and the evidence of modern life we see is only a veneer. Nevertheless it is scarcely possible to believe that the farmer does not appreciate what has been done for him. He cannot be insensible to the improvement of his condition.

It is a question of even greater importance, particularly

to us, how much the cotton crop of Egypt will be increased by the construction of the new dam at Assuan and the extension of the irrigation system. The cotton growers of the United States, however, need not be alarmed. It will be a long time before the cotton fields of Egypt are extended to a degree that will be felt by the planters of the United States. The increase in the crop will be much less than is popularly expected, and cannot keep pace with the increased demand.

Under the present system, the valley of the Nile is producing all that it is capable of, and the only way to increase the products and the wealth of the country is to bring more land under irrigation. The area under cultivation has not been enlarged to any considerable extent for many centuries, although projects have been frequently proposed. When Joseph, the son of Jacob, was prime minister for Pharaoh, he conceived the idea of turning the surplus water of the upper Nile into what is known as the province of Fayum, about fifty miles south of Cairo. A vast depression in the desert known as Lake Moeris, by his skillful engineering, became a productive oasis, which has added hundreds of millions of dollars to the wealth of the nation. Mr. Cope Whitehouse, son of the late Bishop of Illinois, who has spent much time in Egypt, and is familiar with the desert, as well as the irrigation system, submitted to the government a few years ago a plan to extend the irrigation system built by Joseph. The khedive wrote him a letter of thanks and conferred upon him the decoration of a grand commander of the Order of the Medjidjeah, but English advisers poked the plan into a pigeon hole and no one has ever been able to persuade them to pull it out again.

Their indifference, however, was due to other plans which they considered more profitable and practicable, and it was determined to construct an enormous dam at the first cataract near Assuan, in order to store up all the water that is not needed at the annual inundation and allow it to be released when it is needed later in the season. This dam, called the Great Barge, was begun in February, 1898, a contract having been entered into with Messrs. Aird & Co., a Scotch firm, who agreed to build it for \$10,000,000, payable in thirty semi-annual installments of \$400,000 each, including interest, but they do not get a dollar until it is completed. The foundations of the dam rest upon solid granite ledges; it is 6,786 feet, or about a mile and a quarter long; 120 feet high from the rock bottom; 82 feet thick at the base and 26 feet wide at the top, where there is a roadway guarded by walls which take the place of the bridge which has long been needed. The dam contains 1,250,000 tons of masonry and about 15,000 tons of steel. The masonry is of rough granite blocks laid in cement, and the materials have been taken from quarries which for 7,000 years supplied stone for the obelisks, pyramids, temples, tombs and palaces of Egypt. There are 180 sluices through which the water can be released when it is needed, and they are fitted with steel gates that can be handled by electric machinery. Every convenience and apparatus known to science has been applied where it is needed, and if this dam had been built a thousand years ago it would have been ranked among the wonders of the world. It is one of the greatest engineering triumphs in history. Its construction has been immensely more difficult than the Suez Canal, and it differs from that famous public im-



CITY OF ASSOUAN

provement in the important particular that no money was stolen or wasted.

The dam was designed by William Willcocks, an English engineer, in consultation with Sir Samuel Baker and Sir Benjamin Baker ; the foundation stone was laid February 12, 1899, by the Duke of Connaught, and the formal completion was announced December 10, 1892, by the same gentleman, brother of the king of England, when the khedive turned a key which put in motion the electric dynamos which furnish power to operate the sluice gates.

The construction of this dam creates a reservoir 140 miles square, capable of storing several billion tons of water. The difference in the level of the river above and below is sixty-seven feet, and navigation is assisted by a series of four locks each 400 feet long and thirty-five feet wide. They will save great delays and cost in the transportation of merchandise, which is one of the most important benefits to be derived from the enterprise. Formerly navigation up the rapids was very expensive and tedious, for all the boats had to be towed by Nubians at a considerable cost. During construction an average of 11,000 men were employed for more than three years, of whom 900 were Italian stonemasons, and they laid an average of 3,000 tons of masonry each working day.

One of the drawbacks of the enterprise is that the beautiful ruins of ancient pagan temples upon the Island of Philae will be partially submerged at high water, and some of them will be entirely covered when the reservoir is full. Sir Benjamin Baker and Sir William Garstin, who have been supervising engineers in behalf of the government, offered to remove the ruins from the island, but their plans were not approved. They have strengthened

the pillars and the walls of the great temple of Isis and other important ruins by steel girders and braces.

It is intended to utilize the water of the cataracts, now running entirely to waste, in a great electric plant like that at Niagara Falls, to supply heat, light and power to the towns on the upper Nile, which will doubtless attract manufactories, for plenty of labor is to be had. But the greatest utility of the dam is to extend the irrigation system and bring under cultivation the desert which comes down to the river on both sides. Now that the dam has been completed, however, it will be necessary to construct a system of canals and pumping apparatus to convey the water where it is needed. Messrs. Aird & Co. have a contract for this work at a cost of \$10,000,000 on similar terms. That is, they are to be paid in instalments as rapidly as the contract is carried out, and it is estimated that at least ten years will be necessary for that purpose.

Various enthusiastic estimates are made as to the area of desert that can be reclaimed, the revenues that will be derived by the government, and the wealth that will be added to the nation; but it will be many years before expectations can be realized. And so far as the cotton problem is concerned, the demand for the Egyptian staple will increase more rapidly than the supply. Egypt produces from 1,000,000 to 1,200,000 bales annually. As soon as the water from the dam can be utilized, the crop will jump up perhaps 50,000 or perhaps 100,000 bales, and gradually increase until the total reaches 1,500,000 bales of 500 pounds each. There it must stop for years until the irrigation system is still further extended.

A considerable portion of the land to be improved be-

longs to private parties, who will have to pay their share of the cost of the improvements indirectly, if not directly. The government has already sold a tract of 160,000 acres to a syndicate which will build an irrigation system to bring it under cultivation, and sell it for an advance. Most of the government land is sold at auction. A bureau under the minister of finance has charge of such affairs, and when a man wants to buy a tract of land he files an application there for it. This fact is advertised in the official newspapers, and bids for the same piece of property are invited from other people. The applicant may be the only bidder. In most cases he is, but the fact that there can be competition is a protection against speculators, and nobody can obtain a large tract without exciting attention and competition.

During 1903 6,594 acres were sold in 161 transactions. The largest lot was 1,200 acres. The remainder averaged less than thirty acres. The unsold available government land now amounts to 158,464 acres, and is valued at \$16,655,000, which indicates the extraordinary effect of the introduction of irrigation.

Poor men who want to buy land can borrow money for that purpose from the National Bank of Egypt at a low rate of interest upon a government guarantee. This benevolent feature of a paternal government has done a great deal of good, although it was adopted only in October, 1900. More than 34,000 fellaheen, as the peasant farmers are called, have taken advantage of it and have borrowed more than \$2,000,000 at 3 per cent interest. The bank makes the advances, but the government, through the agency of its tax gatherers, collects the interest and principal when due at the same time as a part of the land tax. Thus the bank, being relieved of the

necessity of maintaining an expensive staff of subordinates, is able to advance small sums at a relatively low rate of interest. The insignificant amount loaned to each enables it to distribute a comparatively small sum among a great many people. More than one-half of the loans thus far made have been for less than \$150, and most of them were payable in five years. The Bank of Egypt having declined to invest more than the \$2,000,000 already loaned, the government advanced it \$1,000,000 additional for the same purpose. "There can be no doubt," Lord Cromer says, and he has taken a great interest in this scheme, "that the Egyptian peasants are beginning to realize the advantage of owning their own farms, and are learning to take advantage of the benevolence of the government."

The postal savings bank system was introduced into Egypt March 1, 1901, and twenty-seven offices were established. The rate of interest allowed is $2\frac{1}{2}$ per cent per annum. The deposits are limited to \$250 in a single year and to a total of \$1,000. The plan has proved a great success, and the classification of depositors by races shows that the Egyptian population, for whom it was intended, have responded in a prompt and appreciative manner and realize the benefits of storing up their earnings. No institution of the kind has ever before been known in Egypt. The regular banks pay interest upon large amounts and permanent deposits only. There has never been an institution in which a poor man could leave a dollar or two at a time and draw interest. The Mohammedans, who constitute a majority of the population, are opposed to the system on principle; but many of them have compromised with their scruples and have taken advantage of the offer of the government. Their ob-

jection is based upon a passage in the Koran which forbids them to collect interest on money loaned. A strict Mohammedan will loan money to a neighbor in distress, as commanded by the Prophet, but it would be a violation of the divine and moral law for him to accept in return more than the original amount loaned. Therefore you seldom find Mussulmans in the banking business. They allow the Armenians, Greeks and Jews to monopolize that kind of business throughout all Islam, from the Golden Horn to the Yellow Sea.

The new postoffice banks within two years show a total of 6,740 depositors, of whom 4,197 are Egyptians (probably one-half of them Mohammedans) and 2,543 foreigners. Of the foreigners 1,274 are Italians, 390 British and the remainder of other nationalities. Of the Mohammedan depositors, who number 2,000 at least, 370 were so conscientious as to decline the interest upon their deposits. They were willing to take advantage of the facilities offered, but would not violate the teachings of the prophet.

The agricultural department is managed with energy and success. It is introducing new methods and machinery and seeds of new plants among the farmers, and is showing them how to get the best results from their labor, but with all these improvements and advantages the poorest farmer in the United States is as comfortable and as well off as the richest of the fellaheen. The sod huts in which our prairies pioneers lived during their first year on the western homestead are palaces compared with the filthy hovels occupied by the farmers of Egypt. There is no class in Europe so destitute of comforts and all that goes to make homes and happiness. The poorest Italians are better housed and fed and clothed.

The great masses of the common people are wretchedly poor, and live like animals, yet they will not emigrate. There is practically no emigration from Egypt. No people are more attached to their homes, which, although so comfortless, are more precious to them than the palace to the khedive, for they have never known any better. And their wages are absurdly low. They do not earn more than the Chinese. Ten or 15 cents a day is good pay for the average laborer. An entire family of seven or eight persons will subsist upon a little patch of ground not bigger than the floor of your dining-room. They may own a goat and its milk helps out, or a few chickens whose eggs are their greatest luxury, but often they become so reduced that they are actually compelled to eat the leaves of the trees, which they boil in water to make them more digestible. The tops of radishes, turnips, onions and other parts of vegetables which we throw away are their regular food. They consume every atom of every green thing that comes out of their gardens, and the husks that the swine did eat are often a luxury.

When young men or young women are educated they find their way to the cities where they can have more life and enjoyment and better society. The son of a fellah, as a farmer of Egypt is called, will not follow his father's trade if he gets any schooling. He will not endure the hardships and labor that are unavoidable in that branch of industry. Yet even he, although he will desert the mud cabin in which he was born and in which his ancestors have lived for generations, cannot be induced to leave the country unless he is so fortunate as to make a fortune. As soon as an Egyptian gets money and leisure he starts for Paris.

The rapid increase of the population in modern times

is chiefly due to the introduction of modern sanitary measures to protect the health of the people, although there has been a large migration from Arabia, Algiers, the Sudan and other countries of the interior, attracted by the improvements that have taken place, the higher wages that are paid and the excitement of city life. The death rate has been very much reduced by the introduction of sewers, pure water, the establishment of quarantine against contagious diseases, the enforcement of laws prohibiting the sale of impure food, the revival of prosperity which has enabled the poor to secure adequate nourishment, the filling up and draining of swamps and other hotbeds of malaria, and numerous other sanitary reforms which have saved millions of lives and have enabled the natural increase of the population to be protected and felt. The birth rate is very high. As in India, China and all densely populated semi-civilized countries, nothing but plagues, famines and flood can keep the population down, for they breed like rabbits, and when you read that two or ten or thirty millions of poor pagans have been swept to eternity within a few weeks, you must understand that it is God's way of reducing the number of mouths that must be fed. In Egypt the British have not only increased the number of mouths to be fed, but have provided the food by extending the productive area of the land and by increasing its productiveness.

IX

TEMPLES AND TOMBS

There are several ways to go up the Nile. People whose time is limited take the railway. The journey from Cairo to Luxor, 420 miles by train, takes about fifteen hours. You can leave Cairo at 6 in the evening and arrive at the City of Temples at 9 the next morning, with a good dinner, after starting, on a dining car, and a fair breakfast before you leave the train. The sleeping cars are of the European pattern. Passengers are locked up in little cells just wide enough for dressing and undressing after the bed is made. The greatest drawback to the journey is the impossibility of securing ventilation, for if you should leave a window open you would be buried under sand before morning. The railway officials have done what they could to keep the desert from entering the cars, and have tacked fine wire cloth over the windows and ventilators, which doubtless does a great deal of good; and enough oxygen filters in between the particles of sand to feed the lungs for one night.

From Luxor to Assuan is 130 miles and requires ten hours over a narrow gauge track. Assuan is at the first cataract of the Nile. From there you take a military railway to Khartum, a distance of 880 miles. This road was built twenty years ago by the British for a distance of 560 miles, but was destroyed by the dervishes during the rebellion of El Mahdi. They burnt the stations,

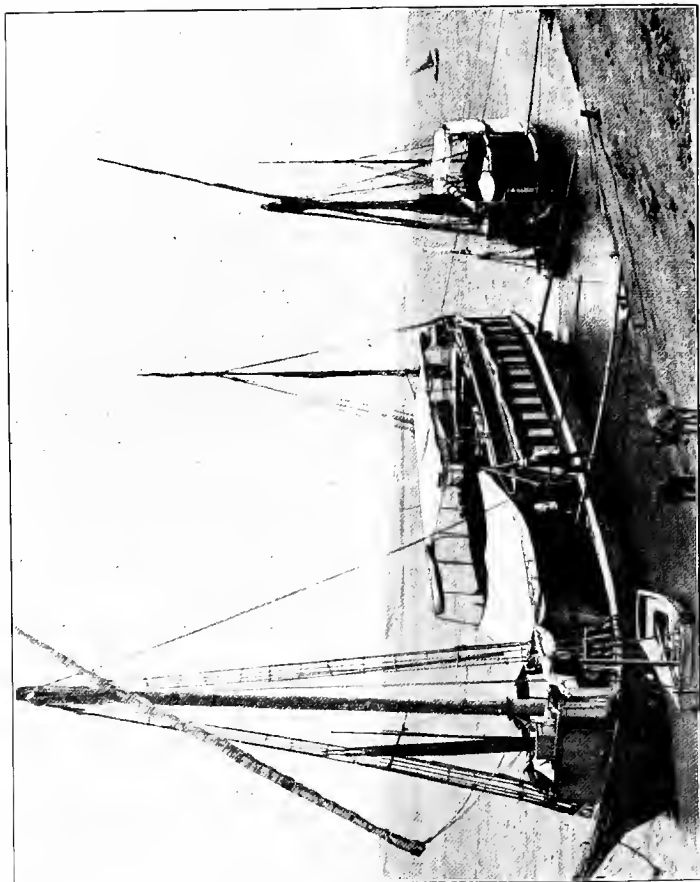
twisted the rails, smashed the cars and disabled the locomotives wherever they could reach them. In 1896, during the reconquest of the Sudan, Lord Kitchener rebuilt the track at the rate of a mile a day and it has since been put in pretty fair order. The locomotives have to haul their own water supply in tank cars, because for more than half the distance the route of the railways passes through a desert with nothing but blazing sunshine, rock and sand. The journey is hot and tedious.

When the first locomotive reached Berber, the natives were profoundly impressed. They had never before seen a monster like that crawling across the desert at night breathing fire and smoke and panting like a tired bullock, and they believed that it must possess superhuman powers. Many who are ill or deformed still come again and again to the station to touch its glistening steel and oily machinery, and several remarkable cures have been effected in that way, for the faith of the barbarian is great. The journey by railroad to Khartum lacks now but one short gap which may be made on camels or on the river. But there is very little pleasure in it and it will be a long time before people will spend the four days necessary for crossing the desert for enjoyment.

To those who have plenty of time and can spend a winter in Egypt, a voyage up and down the Nile is an ideal experience. You can make it as short or as long as you like, and have a choice of boats. The express steamers, which carry the mails and make the passage without long stops, are very comfortable. They have cabins of ordinary size, set an excellent table and make the voyage as far as Luxor every week. It is an excellent plan to go up by rail and come down by express steamer, which takes three days to make the 450 miles

Two competing companies run excursion boats especially for the accommodation of tourists, which stop at all places of interest along the river. Guides accompany the parties; donkeys and camels are furnished for trips to the ruined cities, the temples and the tombs, and everything is done by the managers to make their patrons comfortable. The cabins are large and arranged for long voyages; the decks are fitted up like the verandas of a country cottage; the table is excellent and well served, the passengers come to dinner in evening dress, and for five or six weeks, while they are making the round trip, they are very much like a house party or the guests of a floating hotel. The expense is comparatively small; that is, it is less than one would expect, taking into consideration the fact that the passenger has no use for his pocketbook from the time he leaves Cairo until he returns except to pay for curiosities he may purchase. If the company is congenial—and one can always find agreeable people among the forty or fifty passengers—the voyage is one of pleasure as well as profit.

The third way is to charter from Cook & Sons, or from some of the other tourist agencies, a house boat called a dahbeyah, which may be found of various dimensions to accommodate parties of from four to twenty. Most of them have only sail power, and are manned by native river men, who handle the monstrous sails that look as if they were big enough to carry a battle ship, but the breezes along the Nile are usually very light, and it is necessary to spread considerable canvas to catch enough wind to keep the boat in motion. Some of the dahbeyahs are propelled by steam, but they are, of course, much more expensive, and a luxury few travelers can afford. If a rich friend should ever invite you to make



DABEHAHS ON THE NILE

a voyage up the Nile on a steam dahbeyah don't allow anything to interfere with your acceptance.

The boats are fitted up by people who have had long experience and know exactly what is wanted and how it should be arranged. They vary in price according to the extent and luxury of their equipment, but most of them carry only the necessities of life and provide what is usually found in summer cottages of well-to-do people of ordinary incomes. The owner furnishes a dragoman, who has charge of everything and everybody. He acts as guide as well as steward, purser and general manager, and all you have to do is to tell him what you want and he gives the necessary orders to the cook or the sailors. For this you pay a lump price; so much a month or week, according to the time you spend on the voyage. The minimum for a party of from two to five, which the smallest of the boats will accommodate, is about \$30 a day. No one can expect to pay less than that, and it covers everything, including the wages of all the men employed; but they will expect backsheesh when you return to Cairo, as everybody does. A sailing dahbeyah travels very slowly, especially when it is going against the current, and makes from twenty to a hundred miles a day, according to the wind. Coming down stream, the current being with them of course they make better time. You can stop anywhere you like, and between Cairo and Assuan are places of interest at frequent intervals all the way up the river.

There is a comfortable hotel at Luxor, surrounded by a garden and plenty of verandas, where one may loaf and take his ease if he is fortunate enough to have leisure for that luxury. Luxor is a modern Arab village, occupying part of the site of the ancient City of Thebes, which

stretched back into the desert on both sides of the Nile. It stands on the eastern bank, nearly opposite the famous statues called the Colossi and the Ramesseum, as the ruins of the palaces of Rameses II. are called, which, in its time, was one of the most extensive and splendid of human habitations. Thebes, like London, occupied both sides of a river, and must have extended over an enormous area. The topography is favorable for a large city, and the extent over which the ruins are scattered gives an idea of its size and population. Some archæologists think Thebes had a million of people, and it certainly was very populous; but of its thousands of palaces and hundreds of temples, its mighty walls and massive gates, there is nothing left but piles of rubbish, heaps of ruins and a multitude of tombs spread over the surrounding hills. Thebes represented the most advanced period of the Egyptian art, and the most important period of Egyptian history. Rameses II. made it his capital, and the record of his deeds and the praises of his virtues that are carved upon the walls of temples and tombs cover almost as much space as is devoted to the rest of the dynasty.

Behind the ruins, reaching far back into the desert, is a range of granite mountains with valleys radiating in different directions, which were used as a necropolis, and among them, carved into the living rock, are the tombs of the kings, which you are already familiar with if you have read much about Egypt.

The river widens here, and between the two ranges of mountains that once formed the banks of the Nile is a rich plain, broken here and there by clumps of palm trees and sycamores, which produces two crops of wheat every year. Luxor should be a prosperous town because

of the rich agricultural resources around it, and to us it is interesting as one of the most popular health resorts of Egypt and the home of its grandest ruins.

Upon the bank of the river are two groups of temples, the most extensive and the most imposing in the valley of the Nile, and many consider them the grandest ever erected. One group is at Luxor; the other at Karnak, two miles farther up the river, and 4,000 years ago they were connected by a broad boulevard lined on either side with rows of sphinxes, carved from massive blocks of stone and facing each other at frequent intervals. It was the grandest avenue in the world, and it joined the grandest temples. People who live in Washington, or visit that city, can get a slight idea of what the temples were from the "Halls of the Ancients," where Mr. Franklin W. Smith has reproduced with great ingenuity and skill a portion of one of the groups of columns.

No such columns stand anywhere else; no such massive walls and arches; no such towering monoliths. Several acres of ground are covered with broken and recumbent statues, shattered columns, mutilated pillars and massive blocks of stone, which once formed buildings that are alluded to in Homer's *Iliad*, for a knowledge of the grandeur of Thebes had reached the Greeks of that age, who wondered and gossiped about its hundred gates and the 20,000 chariots of war which Rameses II. led to battle.

Herodotus tells us all about it, and Diodorus, who saw the city with his own eyes, asserts that it was twelve miles in circumference, and was not only "the most beautiful and the stateliest city of Egypt, but of all others in the world." There were a hundred stables on the river bank, he says, each of which was capable of holding 200

horses, and "no city under the sun is adorned with so many stately monuments of gold, silver and ivory, and multitudes of colossi and obelisks cut out of one entire stone." He describes four temples, "the most ancient of which is in circuit thirteen furlongs [about one and a half miles] and five and forty cubits high," and had a wall twenty-four feet broad; and the ornaments of this temple, Diodorus says, "were suited to its magnificence, both in cost and workmanship," but the silver and gold and the ivory and precious stones were carried away by the Persians.

No doubt that these ruins are the most wonderful in the world, for the temples were built upon the same stupendous lines as the pyramids. They were not intended to be beautiful, but imposing. Egyptian architecture is massive rather than beautiful, and suggests strength and endurance rather than artistic taste and skill. Everything was on a colossal scale, and that is the reason they have stood so long when the rest of the ancient world has been crumbling. But they do not appeal to me like the Parthenon of Athens, the temple at Pestium on the coast of Italy, near Naples, and the matchless, incomparable columns of Baalbek. The material is sandstone, limestone and granite, and it is roughly dressed. Archæologists explain that the surface of the columns and walls was once covered with enamel, and that the coarseness of the stone was concealed by gilding and paint after the manner of the decorations in the Halls of the Ancients at Washington.

The walls were wonderfully carved and painted, and where they have been protected from the weather the workmanship and the colors are almost as perfect to-day as they were 3,000 years ago. The decorations tell of

the achievements of the several kings who built them and added one temple after another. There are elaborate sculptures of horses and chariots, fleets of galleys upon the Nile, and the panoramas picturing the struggles of gods and men. Here a Pharaoh rides by in his golden chariot, followed by his ministers and warriors, attended by his fan bearers and priests who burn incense before him; in another place he is represented as sitting upon his throne in state, receiving tribute from conquered kings and princes and the homage of his court. Again he is portrayed with his terrible bow or battle sword slaying his enemies by the thousands, or returning from the war with the evidences of his triumphs, his captives and his booty.

The great Sesostriis, who is best known to history as Rameses the Great, gets a great deal of glory from the walls of the temples which he built himself, and the accounts of his adventures are so complimentary as to excite doubt as to their accuracy. For example, one series of sketches relates the history of a memorable campaign, which is commemorated upon the walls of nearly every temple and palace he built, and repeated upon his tomb by the royal scribes. There can be no doubt that it refers to some extraordinary display of courage and strength by this famous Pharaoh, although it may not be strictly truthful, because it tells us that Sesostriis, alone and individually, being separated from his army in battle and attended only by his chariot driver, trampled down a hundred thousand warriors like straw beneath his horses' feet, slew most of them with his own hand, and chased those who escaped his sword to the banks of the river and drove them into the water, where they were gobbled up by crocodiles. This, you will admit, sounds like a story

in a modern yellow journal, even though it was carved upon the walls of a religious meeting-house 3,700 years ago.

Rameses was no doubt a great man and a powerful fighter, but he exposed himself to criticism because of the number of statues of himself which he erected in his own honor. We find them scattered all over Egypt; and when he allowed his own paid artists to proclaim him to posterity as "The Lord of the World, the Companion of the Gods, the Guardian of the Sun, and the Protector of the Earth," it sounds a trifle conceited. But we may excuse him on account of the wonderful architectural effects he has left us, for he was the greatest builder of all the Egyptian kings, and reigned sixty-seven eventful years. A dozen cities which he built still lie under the desert sands; a thousand temples were erected for his own worship; multitudes of priests offered prayer to him while he was still living, as he sat enthroned, and proclaimed him the Regent of the Deities. His ministers and attendants never addressed him except in such language as was used in the rituals for the worship of their god, and even his 400 wives, who ought to have known him thoroughly, are represented as adoring him. Every temple he erected was a monument to his own egotism; every statue of himself was intended to commemorate what he considered a worthy deed; no king before or after him ever received such colossal compliments, and yet, with his boundless power and his boundless pride, this viceroy of the gods went blind in his old age and died in misery by his own hand.

He was the Pharaoh that persecuted the children of Israel. He compelled them to make bricks for these identical temples. Antiquarians fix the birth of Moses in

the sixth year of his reign, when, according to the sweet old Bible story, his daughter found a pretty baby adrift in a basket among the bulrushes. According to the Biblical account, fourscore years elapsed before Israel was released from bondage by Seti Meneptha, son and successor of Sesostris, which corresponds with remarkable accuracy to the records carved upon the tombs.

One morning we got up early, crossed the river, wandered among the ruins of Thebes, and inspected the Ramesseum, the palace in which the great king dwelt and died. It was one of the grandest buildings ever erected, and notwithstanding the thousands of years which have passed since it fell, its outlines can still be traced. Near by are the Twin Colossi, two enormous monolithic statues, sitting fifty feet high without their pedestals, 18 feet and 3 inches across the shoulders, 22 feet and 4 inches across the hips. Each foot is 11 feet long, and according to the calculations the solid contents of each statue amount to 887 tons, so that they must have been the largest blocks of granite ever quarried. How they were brought there, how they were carved and how they were overthrown are problems which antiquarians are still discussing. But there is no doubt that their intention was to glorify Rameses, the king of kings, for a boastful inscription reads:

"If anyone would know how great I am, let him try to excel my works."

Compared with Karnak, the temple of Luxor is not of the greatest importance, and until recent years the larger part of its courts and chambers were buried under the accumulated rubbish of twenty centuries, and a village was built upon it. Excavations were made in the 80's by public subscriptions in England, and the walls and

columns have since been strengthened with modern masonry so that they are not likely to collapse as did one of the most important parts of Karnak.

The original temple of Luxor was 500 feet long and 180 feet wide, and was extended from time to time by other kings until it covered an area of several acres. Two obelisks, hewn out of granite, 82 feet high, once stood before the entrance. One of them stands there still; the other now decorates the Palace de la Concorde, Paris. Between these obelisks stood a row of colossal statues of Rameses II., the builder, who was not satisfied with one, but must have six duplicate effigies of himself in the same group to satisfy his vanity.

The entrance to this temple, built in the Egyptian style, broader at the base than at the top, and called a pylon, was eighty feet high and one hundred feet wide, and the stone was carved with a poetic narrative of momentous events in the life of Rameses II. The columns of the portico are seventy-two in number, each fifty-one feet high and eleven feet in diameter. On the other side of the courtyard is another hall, containing thirty-two columns of similar size, and a series of temples built on a similar plan and of similar dimensions.

The ruins at Karnak are even grander, there being not less than twelve separate temples, each succeeding the other, and we know by the inscriptions that they were built by different kings between the years 2433 and 312 B. C. It was considered a duty for each Pharaoh to keep the old temples at Karnak in repair or to build a new one if he could raise the funds, for the walls and columns of that ancient sanctuary, in the esteem of the Egyptians, constituted the noblest and holiest book of fame. In that way they grew from age to age, owing a colonnade to

one king, an arch to another and a group of massive chambers to the next. This explains the variation in architecture and the striking contrasts in the designs.

They have been much written about and often painted, but no words and no brush can ever accurately or adequately portray the great hall at Karnak, with its one hundred and twenty-four mighty columns that radiate into avenues whichever way you look among them, and are engraved and painted with the histories of gods and kings.

I am always particular to inquire about the men who built these stupendous monuments, for I have friends in the architect business. We know who ordered them, and in whose honor they were erected. We know also that the work was done by slaves and that each of the majestic columns represents the sacrifice of many innocent lives. We know that they have been drenched by the blood and tears of millions of poor human creatures, but the men whose genius designed them and whose skill brought them from the quarries and raised them here have been usually overlooked.

Archæologists believe that they at least know who planned and executed the Great Hall at Karnak, which has often been pronounced the noblest architectural work ever designed by man. In a museum at Munich is a statue dug up here sixty years ago, believed to be that of Bak-nen-khonsu, and the inscription upon it says that, having attained the dignity of high priest and first prophet of Ammon during the reign of King Seti, he became chief architect under Rameses the Great. His statue represents him robed, bearded and sitting upon the ground in the attitude of meditation.

Several years ago a number of valuable and important

relics of ancient Egypt suddenly and mysteriously appeared in the curio market. Tourists brought to the museum at Cairo, to the British Museum in London and to other institutions remarkable "finds" which they claimed to have purchased from dealers and street peddlers at Luxor. The circumstances were reported from one museum to another and were the subject of gossip among archæologists and collectors, and finally attracted the attention of the Egyptian authorities, who, after a brief inquiry, became convinced that tombs of the Pharaohs, unknown to professional archæologists, must have been discovered and were being rifled by Arab vandals. The police began an inquiry, and soon developed a most astonishing chain of circumstances.

It appeared that a professional Arab grave robber, living among the ruins of Thebes, discovered the tomb of a royal personage and revealed the secret to his two brothers and one of his sons, who assisted him in securing such portion of its contents as could be taken away without detection and sold to chance tourists. From time to time the lucky discoverers of this mine of wealth replenished their stores by midnight visits. Among the articles found were writings on papyrus, scarabs and ornaments of gold and silver, and other things usually found in tombs, which threw new light into certain dark corners of Egyptian history, and it was proved that the thieves had revealed a veritable museum of antiquities. When this knowledge finally came to the government a thorough exploration was made under the direction of the director of antiquities. Excavations disclosed twenty-one tombs cut out of a rocky hillside containing the bodies of twelve kings and twenty-seven other members of the royal families of Egypt from the seventeenth

to the twenty-first dynasties, who had been buried between 1900 and 1000 B. C.

It was the most sensational and the most valuable discovery ever made in Egypt, and you may imagine the gratification that was felt upon unrolling the first mummy to find that it was the body of Rameses II., the greatest of all the Egyptian emperors. Among others were his father, Seti I., and his grandfather, Rameses I., and his grandson, Rameses III.

These tombs, which are the most wonderful in all the world, were chiseled out of the granite mountains that enclose a natural amphitheater at the end of a narrow gorge about four miles from the Nile. Some of them are reached by long staircases descending into the earth from fifty to one hundred feet, and then, extending like the tunnel of a mine, a distance of three, four and five hundred feet, with chambers for the reception of presents and offerings, temples for worship and apartments for the burial of the other members of the royal families and their favorite servants. Other tombs are reached by inclined planes. All of them are cut out of the solid granite and include chambers, shafts, tunnels and cross tunnels that must have involved the labor of thousands of men for scores of years. No such rock work can be found elsewhere. And in each of the tombs were historical and archæological treasures of value beyond comparison, for, as you know, when the Egyptians buried their dead they not only provided them with whatever they might need in the other world, but left with each a biography and a catalogue of his achievements. They were accustomed to worship their kings after death, and bring them tribute and oblations from time to time, which were

stored or placed on exhibition in the chambers I have described.

We started out early one morning from Luxor to inspect this underground city of the dead. Ahmed Karine, one of the best guides I have known, escorted us. Our donkeys crossed the Nile in one boat, while we crossed in another. As we were approaching the landing place I witnessed a curious custom. The native sailors of a big ship which was tied up at the dock were scrubbing the deck—"holy-stoning," sailors call it—in a novel way. The deck was first flooded with water from a hose, and sprinkled with sand, when twelve brawny sailors, wearing nothing but breech-clouts and turbans, formed in close line with their arms over each other's shoulders, and slowly shuffled back and forth, polishing the planks with the soles of their feet. They sang a rythmical song to keep the time, as Mississippi negroes do when they are "rolling" cotton. The Arabs always sing when they are at work, but this was a peculiar song in the minor key, and from what I could pick up from Ahmed, it had reference to their work. They began at one end of the deck and scoured it to the other, moving very slowly without lifting their feet from the planks. After they had passed over the entire surface a hose was brought out, the sand was washed off and the deck shone like a ball-room floor.

Like the songs of our southern negroes, the Arab melodies are merely a jingle of words without meaning, and are intended to stimulate activity and gratify the love of rhythm and melody that is inborn among all half-civilized people. Dr. Murch, an American missionary at Luxor, told me of an Arab boy who was sent to town by his father to buy a donkey and succeeded in securing an

excellent animal for £3, which is a low price. Dr. Murch, who happened to be going in the same direction, crossed the river in the same boat, and accompanied the donkey buyer and his companions on their journey. While they were rowing the boat they timed their strokes to a familiar melody, the words being simply: "He cost £3; he cost £3; he is a fine donkey; he is worth £6; he is worth £6; he is worth £6." After they had landed on the other side of the river, mounted their donkeys and started down the road, they resumed the plaintive melody, reiterating in unison the same words over and over again for miles. The natives have a few tunes to which they adapt simple words suggested by circumstances that occur at the moment.

Landing on the opposite side of the river from Luxor, we mounted our animals and followed our leader along the causeways which inclose the irrigating ditches, for they are the lines of travel taken by donkeys and camels when passing through the cultivated part of the Nile Valley. The great plain which lies between the river and the foothills of the Libyan Mountains was alive with men and animals plowing. The fields were marked off by furrows showing the area allotted to each plowman. Some of the plows were drawn by camels, some by bullocks, some by donkeys, some by bullocks and camels harnessed together, and they are of the very same pattern used in the time of Moses—a crooked stick whittled down to a sharp point which is rudely shod with iron. Experts in agriculture say that they answer just as well as steel plows in that country, because, owing to the rich sediment brought down from the jungles of central Africa and deposited upon the soil during the annual inundations, it is not necessary to plow deep. When the water re-

cedes it leaves a crust upon the surface which it is only necessary for the farmer to break up in order that the seed may have a chance to germinate.

After we had risen above the irrigated level the feet of the donkeys sank into the shifting sands, and we plowed along through the ruins of the ancient city of Thebes, which, here and there, are covered with mud hovels occupied by the peasants who till the land. Camels, donkeys, dogs, chickens, pigeons, men, women and children all live together in peace and happiness, and as we passed their humble habitations the women and naked children came out in swarms, demanding backsheesh. One well-dressed girl, carrying a baby upon her shoulder, ran along beside us chattering in good English and begging us to buy strings of beads, scarabs, images of stone and clay, of which the tombs had been plundered. She would not leave us, but kept running until we each purchased trifles from her store. To emphasize her appeal, this cunning student of human nature told me that she was trying to raise money to send the little child on her shoulder to school.

As we left the desert plain we entered a weird gorge inclosed by limestone walls from 100 to 300 feet high, and they grew higher as we passed along. The roadway was perfectly smooth and in excellent condition, although it was laid by one of the Pharaohs more than 1,800 years before the Christian era. It had been repaired, however, and flinty chips that had been blown from the hillsides were swept off about a year previous in honor of the Duke and Duchess of Connaught, who made the trip during their visit at the time of the opening of the big dam on the Nile.

The sun was very hot, but the air was cool, and as long

as our heads were protected by pith helmets and umbrellas we suffered only the ordinary fatigue, but the glare from the sand and the rock was rather painful to the eyes. There was no sign of life except an occasional lizard which scampered from under the feet of the donkeys. Not a green thing could be seen in any direction; nor had a single plant or blade of grass ever grown in that desolate region since the creation of the world. We have several similar places in Arizona, New Mexico, Utah and other parts of the Southwest, and I was reminded constantly of their desolation.

After a mile or two the walls of the gorge came together until it was quite narrow, and at one place it was plain that the first Pharaoh who chose his burial place in this weird corner of the world had been compelled to cut away a natural barrier of rocks on either side in order to reach the secluded amphitheater in which the tombs were made. This pass is called Bab-el-Molook (the Gate of the Sultan), and once through it, after passing a sharp curve, the hills suddenly grew into mountains, and we entered upon what looks like a monstrous abandoned granite quarry, shut in on all sides by towering precipices, and, behind them, stage after stage, rise peaks that finally soar 2,000 feet above the level of the plain. There is no other entrance to the amphitheater. There is no other exit unless one cares to climb what seem impassable mountainsides.

The place was well chosen. There could be no more appropriate site for the tombs of those wicked and proud old despots whose cruelties have never been equaled by any other race. It is the ideal of solitude and desolation. You might easily imagine that the fires of hell had blazed

here once until they had consumed everything, and were extinguished by exhaustion.

There is a fence across the roadway and a tent upon a little mound beside it where a guard is always kept to prevent the Arabs from robbing the tombs. The sheik in charge, a stately looking person, with a monstrous turban and a white sheet hanging from his shoulders down to the thighs of his long, bare, brown legs, came forward to the gate, raised his fingers to his brow in respect and received the tickets we had purchased at the hotel before coming away. Every visitor must pay a trifle of toll, and it is an excellent regulation, because the money is expended in keeping the trails clear, maintaining the guards and running a twelve-horse power electric dynamo which illuminates six of the grandest tombs. Formerly visitors had to grope along with candles; now it is like entering a modern ballroom.

Could anything be more incongruous? What genius could suggest a more striking contrast between the twentieth century before the birth of Christ and the twentieth century after? The tombs of the Pharaohs illuminated with electric lights!

Down in the depths of the earth, in a beautifully decorated vault, which you reach after passing through 400 feet of tunnel twenty feet wide and twenty feet high, cut by unknown tools into the bosom of a granite mountain, lies King Amenhetep of the twenty-eighth dynasty (B. C. 1700) in a carved and painted coffin, with a sixteen-candle power bulb suspended within twelve inches of his royal nose. A concave reflector focuses the rays of light upon his face with startling effect. You can even catch a gleam of his teeth between his ebony lips, which bear the faintest sort of a smile. But His Imperial

Majesty is graciously pleased to sleep on. Even that flood of light upon his face does not disturb his peaceful slumbers. He is never restless. He never rolls over in his narrow bed, but lies there in silent dignity like Harold Haafgar, the first of the Danes, in his castle at Elsinor, who has lain so long without stirring that his big white beard is frozen to the floor. This Egyptian king has his hands folded over his heart in the attitude of repose. The cerements have been removed from his body, and his entire frame is exposed, a skeleton in ebony.

Regardless of the incongruity, which must always be apparent, the electric lights are an inestimable advantage to scientific men who come there to study the paintings and engravings upon the walls of the tombs. Each tomb contains the life history of its occupants in closely cut columns of text with copious illustrations, as book advertisements say, and often the theological views of the dead are explained with wonderful clearness.

In the midst of this most fascinating and most wonderful of wonders you cannot decline to recognize the humor of sign boards that hang in conspicuous places admonishing all whom it may concern that, by order of the director of antiquities, visitors are allowed to eat their luncheons in only one particular tomb.

After doing the Tombs of the Kings we rode back to the ruins of Thebes to luncheon, or tiffin as they call the midday meal in the East, and were the guests of the late Queen Hat-su, or Hat-she-pect, or Hat-shep-su, as her name is frequently written. Cook & Sons, the tourist agents, have erected a rest house—a plain, one-roomed bungalow—in the midst of the desert, and its wide-spreading verandas were grateful, because we were tired with our long ride through the blazing air. Much had

been the rock-ribbed gorge; much had been the drifting sands; much had been the glorious sunshine—a little too much of all; and we blessed Cook, as we have often blessed him, for a cool place of shelter. We sat down on the benches while the Arab attendant swept the sand off the floor of the veranda with a bunch of wisps and dusted our shoes. And then we had what is advertised over there as “A long iced American drink.” I can safely leave the rest to your imagination, if you have ever had the thirst of a volcano.

The lunch, bountiful and wholesome, had been brought from our hotel at Luxor, across the Nile and the desert by a donkey boy for our gratification, and we were more comfortable than Pharaoh could ever have made us. The only drawbacks for the moment were the pests you have to endure everywhere in Egypt—blind beggars, sad-eyed women, naked children, screaming for backsheesh, and peddlers of real or bogus antiquities persecuting you on every side. Akmed drove them away with a furious charge, but the brown and hungry-looking Arab grave robbers squatted calmly down on the sand a little way off with their strings of beads, tissue paper rolls of scarabs, and cigar boxes filled with gods, masks, lamps, coins and other relics.

There is no occasion for them to manufacture antiquities there, because the ruins of Thebes are an inexhaustible mine. Hundreds of families live rent free among the ancient walls and spend their days searching for treasures and lying in wait for tourists. They can see their victims as they approach, far away across the sands and bring their stock in trade to meet them. Some are grave-eyed, dignified men with stately strides, whose appearance is made more impressive by long, white robes and



A BEDOUIN BOY.

ample turbans. But the most of them are half-naked wretches, hungry and hollow eyed, who barely live upon this uncertain sort of business. And their persistence is worthy of commendation. You remember the old lady whose kindness of heart gave her a reputation of always speaking well of everybody, and when her son remarked that "Mother would find something good in Satan himself," replied:

"Yes, certainly; we ought to admire and imitate his perseverance."

When I came out of the hotel one morning I was immediately surrounded by a group of Arabs who tendered their services as guides and interpreters, and offered for sale all sorts of curios from the ancient tombs which they drew from mysterious depositories in their ample robes. I explained to them as clearly as I could that I had merely come out for a walk and only wanted to be let alone, but when I started down the street five of them escorted me. First to the donkey market, then to the new building which was being erected by the United Presbyterian Mission for a girls' school, and finally to the house of Mr. Murch, an American missionary. I must have remained there for more than an hour, but when I came out my escorts were still squatting silently in the sun and followed me back to the hotel, where they demanded backsheesh as compensation for acting as my guides about the city.

The Temple of Hat-su is one of the most remarkable and the best preserved in Egypt. It is called Der el-bahari, and was built about 1600 B. C. by the greatest of all the Egyptian queens as a private chapel for the worship of herself and father, Thothmes I. It occupies a wide, open space, with a background of cliffs which

divide it from the gorge that leads to the tombs of the kings. The temple is built in terraces, was once surrounded by a wall, which has disappeared, and was approached through a long avenue, with rows of sphinxes on either side. The approach was one thousand five hundred feet long and forty-two feet wide. The temple was discovered as long ago as 1798, but was not cleared of rubbish and sand until 1858. The pillars and columns are almost perfect, and are among the most curious of all the architectural fancies in Egypt. The walls are covered with historical decorations, according to the usual custom, which relate the achievements and proclaim the virtues of this great queen, whose energy, ability and independence made her resemble Catherine the Great of Russia. But wherever her portrait or her name appeared upon the walls it was erased by Thothmes III., her half-brother, ward and successor upon the throne, the meanest man in Egyptian history; who was guilty of this vandalism to spite a dead woman of whom he was jealous. Her grandson, Amenhetep II., tried to repair the mischief as far as he could, but was not very successful, and exalted his own name wherever possible.

This woman deserves a little notice. She was the daughter of Thothmes I., who reigned from 1633 to 1600 B. C., and of his half sister Aahmes. Her father had two other wives, one of whom, a woman of low rank, bore him a son, who became Thothmes III. While he was a child his step-sister was made his guardian. From the records on the walls we learn that she married Thothmes II., another half brother, and succeeded her husband on the throne at an early age, and that she always dressed in masculine attire and wore a false beard, so that many of her subjects were deceived into supposing that she

was a man. She reigned for sixteen eventful years and gained great glory for Egypt. She extended the boundaries of the empire, carried on successful foreign wars, improved the irrigation system, encouraged commerce, erected many temples and other buildings—among them the two great obelisks at Karnak, ninety-eight and one hundred and five feet in height. They were hewn out of the granite quarry at Assuan, and covered with burnished copper so that they dazzled the eyes of the people at a great distance. They were in honor of her father.

After the death of Thothmes II., her husband, she continued in power, much to the disappointment and chagrin of Thothmes III., her half brother, her natural and lawful successor. She had no sons, and when he finally succeeded her on the throne after her death he gratified the spite of his petty soul by erasing from every temple and monument she had erected the name of the ablest woman who ever ruled over Egypt.

The fame and peculiar history of Hat-su have made archæologists eager to discover her tomb and mummy, but until the spring of 1904 their search was unsuccessful. Mr. Neville, an eminent French Egyptologist, finally located the tomb on the opposite side of a ravine from the temple I have just described, and for many months was engaged with hundreds of Arab laborers excavating among the rocks and sand. We could see the men at work and the clouds of dust stirred up by their picks and shovels as we sat on the veranda of the rest-house. Mr. Theodore M. Davis of Newport and New York, who has been extremely generous in promoting exploration, and has been rewarded with some of the most interesting and valuable discoveries ever made in Egypt, paid the expenses of excavation, and Mr. Howard

Carter, official Inspector of Antiquities, directed the engineering work with great skill. While we were in Cairo Mr. Davis arrived there from home, having been summoned by a joyful invitation to attend the formal opening of this great woman's tomb.

It was reached through a wide corridor sloping downward at a sharp angle into the heart of a limestone mountain and the entrance is in the axis of the temple of Hat-su, on the other side of the cliff. The corridor at first pointed in the direction opposite from that of the tomb, and seemed to have been intentionally filled with boulders, disintegrated stone, chips of granite and limestone, sand, broken marble and other debris which, by time, had become packed until they were as solid as conglomerate rock. After continuing for 180 feet in a southerly direction, the corridor or tunnel turned sharply to the west; at a distance of one hundred and fifty-eight feet farther a chamber was reached, also packed with debris; one hundred and eighty feet farther is a second chamber; and one hundred and six feet still farther is a third, larger and more elaborately carved than the rest, which was at once identified as a reception room intended for people who came to worship.

From this chamber a curved passage or tunnel about 20 feet in diameter leads to the tomb, a splendid apartment 300 feet below the surface of the earth, chiseled out of the limestone heart of the mountain. Here were found two sarcophagi of polished sandstone, lying side by side, both empty. The lids, which lay on the floor, are covered with beautifully formed hieroglyphics, from which it is learned that one of them contained the mummy of Hat-su and the other that of her father, Thothmes I. Strange to say, the latter was found many years ago in

a pit on the other side of the ravine, and is now on exhibition in the museum at Cairo. The mummy of Hat-su may possibly be lying in one of the unexplored side chambers of the tomb, but there are no signs of it and it is believed that both were thrown out of the burial chamber by vandals many centuries ago during the Persian invasion. It was the fate of the body of the father to be left where it lay undisturbed until rescued by careful hands, but time alone can tell what became of the mummy of Egypt's most remarkable queen.

X

THE REDEMPTION OF SUDAN

What is known as Soudan, or Sudan—there are several ways of spelling the names of places in Asia and Africa—lies south of Nubia, between Abyssinia and the great desert, and is watered by the two principal branches of the Nile. It extends southward to the Belgium provinces of the Congo, a distance of about 1,200 miles, to within five degrees of the Equator, and has an area of about 1,000,000 square miles and a population of 3,500,000. The chief towns are Khartum (or Khartoum), the capital, with a population of 20,000; Omdurman, the old Dervish capital, with a population of 48,000, and a dozen other cities of 15,000 or less.

Along the branches of the Nile the soil is rich and similar to that of Egypt, and might produce enormous crops of sugar and cotton. Farther southward the desert becomes a jungle, and vast forests line the banks of the rivers containing valuable cabinet woods, including an abundant supply of ebony, india rubber, gum and other useful trees and plants. The higher altitudes along the Abyssinian boundaries are capable of yielding wheat, corn and all the staples of the temperate zone. The heat of the sun and the elevation, combined, produce abundantly of whatever may be planted.

The greater portion of the area, however, is uninhabited except by nomadic savage and semi-savage tribes.

The settled population, so far as may be estimated, is about 1,000,000, a little more than a third of the whole, and it is scattered along the banks of the Nile between the third cataract and Khartum. Before the Dervish revolt, as the recent war in the Sudan is commonly called, a large trade was carried on with Cairo and Alexandria in gold dust, ivory, ostrich feathers, gums, rubber, hides, skins, ebony and other cabinet woods in exchange for arms, ammunition, cotton fabrics, cheap hardware, tobacco, liquor and simple agricultural implements and mechanical tools.

A railway runs all the way from Cairo to Khartum, with the exception of a short gap, which is now being filled, and the journey can be made in about six days at a cost of about \$100. Freight rates between Alexandria and Khartum are from \$60 to \$80 per ton. A railway is also being constructed from Berber, the second most important city in the Sudan, to the port of Suakin, on the Red Sea, a distance of about 150 miles, which will be of great benefit to the people and of supreme importance in the development of the resources of the country. It will shorten the transportation distance to tide water from seven days to ten hours and make this undeveloped country accessible to machinery and heavy freight of all kinds.

One of the great difficulties in railway transportation is the absence of water. Every train that goes to the Sudan or comes away must haul five full tank cars. It is said that no locomotive ever starts for Khartum or leaves that place without hauling its weight in water.

As you will perhaps remember, the administration of affairs in the Sudan by Egypt was interrupted in 1882 by a rebellion of the natives, led by El Mahdi, a false prophet,

or messiah, who claimed divine powers and authority. The Mohammedans, like the Christians, believe in a second advent. They expect the prophet to come again to reign upon earth in glory, and that has caused the appearance from time to time during the last ten centuries of impostors, pretenders and false prophets, who have been known as Mahdis. Some of them have been insane; others have been ambitious conspirators; some have been soldiers, but most of them have been priests, and usually the Mohammedan priesthood has been able to take care of them without the intervention of the government. But the Mahdi who appeared in 1882 was a remarkable man; remarkable for his ability, his magnetic influence, his military genius, his audacity and his ambition. And almost before the authorities at Cairo realized the seriousness of the situation he had brought to his support nearly every Mohammedan in the Sudan; had won over the priesthood, and even the native officials and native soldiers, and had so impressed himself upon the public that his claim to divinity was generally accepted, and he was worshiped as a god, as well as obeyed as a sovereign. Being a dervish priest or monk, his supporters became known as dervishes in the common parlance of the country. Even to this day the small scattered bands of his followers who survived him and have maintained their liberty, are known as dervishes, although that word can properly be applied only to religious professionals, who in the Mohammedan church occupy relations similar to those of the Franciscan monks in the Roman Catholic church.

El Mahdi made the City of Omdurman his capital and lived there in great splendor and luxury when not actually in the field at the head of his army. He organized a

complete government, collected taxes, issued currency, established courts, conducted a banking business and set up independent ecclesiastical authority against the Sultan of Turkey, who is the nominal head of Islam. His military force was at one time well organized, armed and equipped, in which he had the assistance of experienced European officers, including several Englishmen, and a large number of educated Egyptians. He put up a great fight, and to subdue him cost England an enormous sum of money and thousands of precious lives. With the exception of the recent war in South Africa, it was the toughest military task John Bull has experienced since the fall of Napoleon. And El Mahdi might have maintained his power much longer but for his own tyranny, treachery and self-indulgence. He became a sybarite. As he acquired power and wealth he surrounded himself with luxuries, and indulged in dissipations which not only weakened his vitality but injured his influence with the people, for they had intelligence enough to realize that no respectable god or messiah would behave as he did.

The most notable event of the war was the sacrifice of that splendid soldier and ideal gentleman, General Charles Gordon, who was sent into the Sudan by the British government because of his popularity among the natives and his influence over them. But he could do nothing, and with his escort was massacred at Khartum. For a long time his fate was a mystery, and when it became known the instincts of revenge and the duty of teaching the doctrine of retribution inspired every soldier in the British army until Lord Kitchener, in September, 1898, after a struggle of two years, recovered the Sudan for Egypt. The Mahdi, in the meantime, had died from the effects of dissipation and indulgence and had been succeeded by

the Khafra, who was overtaken in November, 1899, and slain in battle.

Since that date, under a treaty between the khedive and the King of England, the territory of the Sudan has been administered by an English governor general, and the necessary assistants, both civil and military, who are nominally appointed by the khedive, but actually selected by the British government. Like other foreign officials in Egypt, they are theoretically subject to the orders of the khedive, but are actually responsible to Lord Cromer and make their reports to him, as they receive their orders from him. Lord Cromer is supposed to be serving as an adviser to the Egyptian government, as a matter of courtesy, but has more power in the Sudan than Lord Curzon in India or King Edward himself in the British Isles. The expenses of the Sudan administration are paid from revenues collected, with an annual deficit varying from a million to a million and half of dollars, which is met by the Egyptian government. In the year ending June 30, 1903, the balance to be paid from its treasury was \$1,225,000, which was nearly a quarter of a million less than the estimates. The receipts of the Sudan government for the year were \$2,140,815, which was a considerable increase from the previous year and showed most encouraging conditions. Almost the entire deficit was expended in important public works, such as railways, telegraphs, irrigation ditches and other permanent improvements of great value and was money well invested.

Under the treaty the British and Egyptian flags are used together and, according to the policy followed by Lord Cromer in Egypt, the local authorities are introducing as many Egyptians and natives into the public service as are qualified, and as circumstances will justify.



EGYPTIAN RURAL MAIL DELIVERY

The same rule is observed by our officials in the Philippines.

Occasionally a new Mahdi is proclaimed, or appears somewhere in the interior, followed by a band of fanatics who are willing to risk their liberty and even sacrifice their lives to justify their faith in the divine origin of some wicked adventurer. No people, except, perhaps, the Hindoos, are so susceptible to the influence of religious impostors. In February, 1904, a priest named Ali Abdul-Kerim proclaimed himself the true Mahdi and, being gifted with a smooth tongue and unusual skill as a conjurer, succeeded in performing several miracles which excited public attention and brought to his support a considerable number of ignorant and innocent people. He was promptly arrested and placed in jail where, to his own chagrin and to the astonishment of his followers, the reincarnated Mahomet was compelled to remain like an ordinary sinner with no rescuing band of angels and no miraculous escape. As a matter of policy the authorities kept him in prison as publicly as possible in order to convince his followers that he was an impostor and to warn the public against future conspiracies of the same kind.

But although he soon became an object of contempt and derision, the example was not very effective, for another Mahdi appeared the next month and threatened serious trouble. He proved to be a Tunis adventurer named Mahomed El Amin, who had been chief of a small tribe near the coast of the Mediterranean, and showed great intelligence and ability. He was forty years old, had twice made the pilgrimage to Mecca, was a convincing orator and had the cunning and several other of the dangerous characteristics of the late Mahdi.

If he had been allowed to continue his propaganda among the people, which was conducted on the same lines as his notorious forerunner, he would soon have attracted a large following. He dressed in the richest silks, covered his face with a veil, pretended to go for a week without eating, spent much time in trances, and performed miracles of an extraordinary character. Having acquired all the tricks of the trade, the zeal and fervor of a fanatic made him an exceedingly dangerous man. He was captured December, 1904, by an expedition of cavalry sent up on a steamer from Khartum under Colonel Mahon, the man who relieved the besieged English garrison of Mafeking in the Boer war, and was promptly tried and hanged.

Lord Cromer expects that other Mahdis will appear from time to time, and General Wingate, the sirdar (commander-in-chief) at Khartum, with his assistants throughout the territory, is always on the lookout for them. The people at large, remembering the despotic and cruel rule of the late Mahdi, have a terrible dread of these impostors, but the faith of the Mohammedan is so deeply rooted and his piety is so sincere that he fears to offend even an impostor who proclaims himself the successor of the prophet.

The general situation in the Sudan, Lord Cromer says, is exceedingly satisfactory. The people are gradually beginning to understand the scheme of taxation and that the money they pay to the government is being judiciously expended for their benefit. They are learning, too, that the authorities are just and impartial and do not intend to interfere with their happiness, their customs, habits or religion. Hence they submit cheerfully with confidence in the good intentions of the local rulers. Natives

who were driven into central Africa, Abyssinia and other surrounding territories by the tyranny of the late Mahdi are beginning to return in large numbers to reoccupy the farms they abandoned and resume their former occupations. The cities and villages are rapidly increasing in population; the cultivated area is being extended; flocks and herds are rapidly growing in numbers; the amount of wool, cotton and other cultivated produce, as well as the wild natural products brought to market, shows that industry prevails in the forest and in the fields. The revenues are larger each year than the year before; crime is decreasing, security prevails everywhere, and there is general co-operation from the natives in working out the problems which lie before the new government.

A marvelous change is taking place on the site of the old city of Khartum, at the junction of the two branches of the Nile, which was practically destroyed by the Mahdi. Streets have been laid out anew upon the modern approved system of right angles, and the monotony has been broken by the introduction of public squares and circles, like those at Washington. Upon the bank of the Blue Nile, which forms the northern boundary, a boulevard, or esplanade, has been laid out, upon which the public buildings have been erected. The palace of the sirdar, or commander-in-chief, which is the largest and most imposing, occupies a commanding site, with a view of both rivers, and a large, beautiful garden has been laid out behind it. High white walls inclose the spot where Gordon fell. A substantial brick structure of tasteful design has been provided for the offices of the government officials; a handsome postoffice, a custom-house, extensive barracks and military storehouses have been erected, with ample officers' quarters, and a new hotel

with modern accommodations for sixty guests is due to the enterprise of the Sudan Development Company, an English corporation. It will be maintained in a first-class manner, as an attraction for winter visitors to Egypt to go up the Nile as far as Khartum. A club building has been erected, surrounded by wide verandas and a shady garden, with tennis courts, a bowling alley, reading-rooms, a dining-room and quarters for half a dozen bachelors, which were quickly taken up by officers of the army and the civil service. Two banks have been started and stand opposite each other upon the same street.

A bronze statue of General Gordon has been erected opposite the palace gardens, in the most conspicuous place in the city, but a far greater honor was conferred upon him when the British people contributed \$750,000 for the establishment of Gordon College for the education of the young Sudanese. Of this sum \$100,000 has been expended in the erection of a building in the center of a treeless, sandy inclosure, which, however, sooner or later will be converted into a park. There is scarcely need for a college in the Sudan at present, because very few young men have reached the point in education where they could submit successfully to an ordinary entrance examination in the classics or mathematics. In the meantime it is proposed to use the buildings and the fund for general educational purposes, and rooms will be occupied by primary and secondary schools. It is proposed also to introduce commercial and industrial manual training departments, which are very much needed. This will not be a diversion of the funds or a perversion of the purpose of the generous people who failed to comprehend the conditions, and contributed their money under the mistaken

idea that there were people in the Sudan capable of appreciating a college education. The situation is very much like that which existed in the United States in early days, when missionaries went out from New England into Ohio, Indiana and Illinois and established Indian schools, which have since grown into influential colleges with high standards of learning and culture. For the present there are few students for either a classical or a scientific institution in the Sudan, but the imposing building will still be made useful and the high-sounding name will still be appropriate. Mr. Currie, who is in charge, hopes to have from 150 to 200 Sudanese boys in Gordon College during the next year, studying practical branches which will be most useful to them in the present undeveloped condition of this country.

An economic museum has already been started in the college building, which will occupy considerable space and serve an important purpose by illustrating the resources of the country to visitors who come as far as Khartum. What the Sudan, like the Philippine Islands, most needs is capital for the development of its enormous natural riches. It needs railways, wagon roads and other rudimentary elements of civilization, which the government is furnishing slowly. Working capital, however, must be provided by private enterprise, and everybody will agree that a permanent exhibition of the agricultural, mineral and forestry products at Khartum would be the best advertisement that could be furnished to attract it. Up to this date very little foreign capital has been invested in the Sudan. Practically nothing has been done there upon modern lines. All of the gum, the timber, the rubber and other articles for export are brought out by naked savages. Several rich Greeks, who

are remarkably successful pioneers, have recently settled at Khartum, and others are appearing in other towns and cities. Greeks are the skirmishers of commerce in the East. Six concessions have been granted to prospect for minerals within a definite area for a limited period, with a guaranty that if valuable deposits are discovered the finder shall have a fair lease for the development. The Victoria Investment Corporation, the London and Sudan Development Syndicate and the Egyptian-Sudan Exploration Company, three organizations with British capital, managed by men who have lived in Egypt and are familiar with the country, have also received permission to make explorations and will be given preference in the development of any schemes they may desire to undertake, and several amateurs, among them two Americans, have plunged into the forests to see what there is there. This indicates to the minds of the officials the possibility of inducing foreigners to interest themselves in enterprises, and to aid their promotion a museum has been established. There are unlimited opportunities for cotton and sugar planting, soap factories, ropemaking, oil presses, tile and pottery works, flour mills and other industries for which power and material in vast quantities are being wasted.

There are practically no mechanics in the Sudan except discharged soldiers who have been taught at the government workshops. The natives know how to raise horses, cattle, sheep and goats, and how to cultivate the ground, but 90 per cent of the population have never seen a machine or a tool, and their knowledge of iron and steel is limited to rifles and other weapons. Hence, to meet the future demand, which must soon begin, and in fact has already begun, it is proposed to establish an industrial training school in Gordon College in order to give a sim-

ple technical education to such pupils as show a taste or aptitude in that line. Sir William Mather of London has fitted up a complete workshop for purposes of instruction.

Mr. Henry S. Wellcome, an American chemist who has made a fortune in London, has established a biological laboratory under the care of Dr. Alfred Balfour, whom he has sent out from London for that purpose. His benefactions in the Sudan are of a practical every-day business-like character. Up in that new country chemists, engineers, electricians and other skilled men in similar lines are very much needed, and there is a vast field for scientific research and investigation. The jungles are full of valuable raw material which the world knows nothing about. By associating these several institutions with Gordon College the government keeps them in a position where the best co-operation can be obtained and the combined institutions offer great promise.

The general education problem is a serious one for the same reason that I mentioned in a previous chapter in connection with the same subject in Egypt. Lord Cromer told me that it is impossible to secure competent teachers. The attitude of the natives towards education is encouraging. They are eager to learn. Three and even two years ago they were distrustful and suspicious because the mullahs told them that the government schools would teach their children the Christian religion, but they have learned by experience that there is no such danger, and now, from all of the big towns and many of the villages the natives are calling for schools which cannot be furnished them because there are no teachers. A few offer themselves every year, but the number is not half as many as is needed, and the policy of the government is against employing incompetents. Hence education is still

practically limited to the kuttabs or Mohammedan mosque schools, where the children are taught verses from the Koran and a meager knowledge of reading and writing. Mr. Currie, superintendent of education, advocates the establishment of model government kuttabs and the employment of competent Arabs to take charge of them and to give instruction in reading, writing, arithmetic, English and the Koran. Once good models have been established, he argues, the priests will be compelled to imitate them and improve their educational system.

The eagerness of the people to learn is shown by the large attendance and great interest in the government schools at Omdurman and Khartum, which are new creations, and are up-to-date in all educational methods. At Omdurman there are 215 pupils and 90 per cent of them are boys from the most prominent old Sudanese families. At the Khartum school are 115 boys from a similar class of the population and in nearly every instance they ask instruction in English instead of Arabic.

The slave trade, which has been carried on in the Sudan with terrible effects, is being gradually suppressed. Lord Cromer says that in Egypt proper the institution of slavery no longer exists, but he continues: "In the Sudan the case is different. In that country we are only at the commencement of the anti-slavery campaign. That success will be eventually obtained I cannot doubt, but it must be admitted that the difficulties are considerable because of the vast extent of territory which has to be guarded. From all I can hear I am led to believe that, in spite of all the efforts of the government, slave raids, accompanied with bloodshed, still occasionally take place in the southern districts. The slaves are either sent westward or else eastward across the White Nile into Abys-

sinia, where they are easily sold. Last year (1903) ninety-one slaves were freed and nine convictions obtained. The slaves were chiefly brought down by traders from the Burun country and Abyssinia. They did not know Arabic, which is a pretty sure sign that they were outsiders. An English inspector has been appointed at Khartum to collect all possible information concerning the slave traffic. A camel company about 100 strong patrols up and down the river. This measure appears to have had the effect of arresting traffic, and also of diverting it into the south and east. In more than one case caravans of slaves have been driven into the hands of the camel corps. It is certain that the traffic has of late been much less active than formerly."

In Egypt proper, Lord Cromer says, ninety-four men and one hundred and forty-four women slaves were manumitted during the last year (1903) and five cases of slave stealing were brought to trial. In three of them convictions were obtained and the guilty sentenced to three, five, seven and fifteen years' imprisonment.

Commerce is comparatively limited in the Sudan at present, but new roads are being gradually opened up, and it is noticeable that a great number of people use them. Trade has been pretty brisk on the Nile during the last year (1903), as the statistics show; 217 boats have been licensed and a regular service of steamers has been established between Khartum and Gondokoro, the most advanced northern post of the Uganda government. A rough survey of the country has been made, with a view to extending the transportation system, and it is found that it involves smaller engineering difficulties and expenses than was supposed. There was a considerable increase in the imports, and as an indication of the class

198 EGYPT, BURMA, BRITISH MALAYSIA

of goods needed the following table of the principal articles imported into the Sudan in 1903 is given:

	Tons.	Value.
Cotton stuffs	1,387	£217,482
Flour	431	6,034
Rice	76	760
Spirits	250	8,400
Provisions	163	6,520
Sugar	1,733	19,687
Perfumes	7	2,800
Soap	117	3,217
Oil	98	2,352
Tallow	7	230
Dates	851	6,195
Tea.....	26	2,912
Petroleum	90	583
Tobacco	115	31,280
Miscellaneous	1,950	62,400
Total	7,301	£370,852

There is a considerable difference between the situation in the Sudan and that in the Philippines, but at the same time there are many points of resemblance in the problem. Lord Cromer says that he fully appreciates the difficulties that Governor Taft and his associates have met with. In the Sudan his subordinates are moving very slowly and the chief point in his instructions has been to avoid any serious fiscal or administrative errors which may disturb the confidence of the natives in the sincerity and the capacity of their foreign rulers. While it is not a military government, most of the officials are military officers

working hard to carry out the highest principles of civil administration and, he says:

"The men who under circumstances of much difficulty are endeavoring to introduce the first rudimentary elements of civilization into that vast and remote region deserve every help and encouragement that can be afforded to them. They have to reside in a climate which, during the greater part of the year, is extremely trying to Europeans. For the most part they lead lives, if not of hardship, at all events of somewhat monotonous, and often of almost solitary discomfort. More than this, even if ample funds were available, which is far from being the case, they could scarcely hope to see any very striking or immediate results accrue from their labors; for, in view of the geographical features of the country, its great extent, and the character of its sparse population, who have been demoralized by the institution of slavery and by a long course of misgovernment, a variety of social and economic problems are presented for solution, over some of which the government can exercise but little or no control, while over others improvement in whatsoever direction must necessarily be a plant of very slow growth."

The British officials in the Sudan have laid out an enormous game preserve, 300 miles long by 150 miles wide, speaking approximately. It is situated between the Blue and White branches of the Nile, the Sobat River and the Abyssinian frontier. In that tract only persons bearing permits from the governor general are allowed to shoot, and it is intended, as soon as possible, to make it a breeding ground as well as a sanctuary for large game. Mr. Butler, the head of the game preservation department, in the Sudan government, reports that the natives are beginning to realize the advantage and the

necessity of this reservation, and the regulations have been loyally observed, so far as the government can ascertain, but, being such an enormous area, and much of it inaccessible, the rules must be violated to a considerable extent without the knowledge of the government. But with the advance of civilization they can be more effectively enforced, and the game will increase in numbers in the reserve as it is reduced elsewhere. According to the returns of 1903, 1,340 wild animals were killed, as against 842 during the previous year, and Mr. Butler believes that these figures represent 90 per cent of the game shot by Europeans. Perhaps an equal number of animals were destroyed by hide-hunting gangs of natives, but he considers that the poachers are fewer in number and secured less booty than during any previous year. The native sheiks have become interested in the preservation of the animals and captured several gangs of poachers voluntarily.

The list of animals killed indicates the character of the sport in the Sudan reserve, and Mr. Butler declares that there is no place on earth equal to it. I give only the principal items in the returns of animals killed in 1903:

Elephants	30	Rhinoceros	14
Lions	23	Hippopotamus	19
Leopards	27	Giraffe	4
Buffalo	34	Wild boar	17
Wild ass	2	Ostriches	4
Ibex	5	Cheetah (wild cats)...	2
Hartebeest	42	Tiang	83
Waterbuck	94	White-eared cob	107
Antelope	39	Gazelles	139
Redbuck	22	Bushbuck	31

Of the 1,340 animals reported 953 were killed by officers and 387 by visitors. More than half of those killed by officers were the various kinds of deer and antelope which were needed for food expeditions sent by the government to remote parts of the reserve. One rhinoceros was killed by an officer in self-defense, one giraffe was shot by Prince Henry of Lichenstein at the request of the Berlin Museum, and several hippopotami were killed by boatmen in order to prevent them from upsetting and destroying boats. Mr. Butler says:

"I am inclined to afford less protection to hippopotami. They are extremely destructive to cultivation; they are dangerous to small boats at all times, and frequently cause accidents to the rudders and the paddle wheels of steamers. In swamp regions they exist in enormous numbers; they abound in the White Nile and are in no danger of extermination. On the contrary, they are a positive pest, and should be treated as such and shot on sight."

The most advanced position on the skirmish line of civilization in the Sudan is occupied by Rev. J. K. Giffen and Medical Doctor H. T. McLaughlin and their wives, at Dolaib Hill, among a pagan tribe of Shullas, near where the Sobat River flows into the Nile. They have erected cabins from materials they found in the jungle, have planted gardens, built a school-house, begun teaching, and have already won the confidence of the natives around them. They are Americans, and missionaries of the United Presbyterian church, who plunged into the green gulf of Central Africa in 1902 to devote their lives to the improvement of the condition of those naked savages.

Speaking of these brave pioneers in a recent report

to the home government at London, Lord Cromer himself has given the clearest, fullest and most comprehensive account of their work and situation that has ever been published. He says:

“An opportunity was afforded to me, during my recent tour in the Sudan, of visiting the station established by the American missionaries on the Sobat River. The establishment consists of Mr. and Mrs. Giffen and Dr. and Mrs. McLaughlin. I was greatly pleased with all I saw. The mission is manifestly conducted on those sound, practical, common-sense principles which, indeed, are strongly characteristic of American mission work in Egypt. No parade is made of religion. In fact, the work of conversion, properly so-called, can scarcely be said to have commenced. Mr. Giffen has, very wisely, considered that, as a preliminary to the introduction of Christian teaching, his best plan will be to gain some insight into the ideas, manners and customs of the wild Shillouks among whom he lives, to establish in their minds thorough confidence in his intentions, and to inculcate some rudimentary knowledge of the Christian moral code. In these endeavors he appears to have been eminently successful. By kindly and considerate treatment he is allaying those suspicions which are so easily aroused in the minds of savages. I found considerable numbers of Shillouks, men and women, working happily at the brick-kiln which he has established in the extensive and well cultivated garden attached to the mission. I may remark incidentally that cotton, apparently of good quality, has already been produced. The houses in which the members of the mission live have been constructed by Shillouk labor. I addressed the men present, through an interpreter, and fully satisfied myself that they were

happy and contented. They understand that they can now no longer be carried off into slavery, that they will be treated with justice and consideration, and paid for their labor.

“Not only can there be no possible objection to mission work of this description, but I may add that, from whatever point of view the matter is considered, the creation of establishments conducted on the principles adopted by Mr. Giffen and Dr. McLaughlin cannot fail to prove an unmixed benefit to the population among whom they live. I understand that the American missionaries contemplate the creation of another mission post higher up the Sobat. It is greatly to be hoped that they will carry out this intention. They may rely on any reasonable encouragement and assistance which it is in the power of the Sudan government to afford. It is, I venture to think, to be regretted that none of the British missionary societies appear so far to have devoted their attention to the southern portions of the Sudan, which are inhabited by pagans. Not only do these districts present a far more promising field for missionary enterprise than those provinces whose population is Mohammedan, but the manifest political objections which exist in allowing mission work in the latter do not in any degree exist in the former case. I entirely agree with the opinion held by Sir Reginald Wingate, and shared, I believe, by every responsible official who can speak with local knowledge and authority on the subject, that the time is still distant when mission work can, with safety and advantage, be permitted among the Moslem population of the Sudan.

“Subsequently to writing these remarks I visited the Austrian Roman Catholic Mission, situated a short distance south of Fashoda. It is also very well conducted,

and deserves the same amount of encouragement as that accorded to the American establishment.

"I should add that, although mission work, properly so-called, cannot as yet be permitted among the Moslem population of the Sudan, I see no objection to the establishment of Christian schools at Khartum. Parents should, of course, be warned, before they send their children to the schools, that instruction in the Christian religion is afforded. It will then be for them to judge whether they wish their children to attend or not. Probably the best course to pursue will be to set aside certain hours for religious instruction, and leave it optional to the parents whether or not their children shall attend during those hours. It must be remembered that besides the Moslem population, there is a small number of Christians at Khartum. These might very probably wish to take advantage of the schools."

In the same report Lord Cromer gives a memorandum concerning the religious beliefs of the savage tribes of the Sudan which will be of interest to ethnologists. It is the result of investigations made under his instruction by Surgeon Major S. L. Cummins of the British army, chief of the medical staff of Bimsashi, on the Upper Nile:

"In making inquiries as to religious beliefs among the people here, one is met at the outset by two difficulties. The first and greatest is the reticence displayed on such subjects by the natives, and the second is that the interpreter, being invariably an Arabic-speaking native who has, with his Arabic, acquired the Moslem faith, is liable to color his translations with ideas of his own, partly out of shame of the beliefs which he has discarded, and partly from his anxiety to tell you what he thinks you expect. Perseverance in this line of inquiry is, however, well re-

paid, as the primitive religions of the tribes in the Bahr-el-Ghazal are most interesting and suggestive.

"The Dinka, though the most difficult of all to approach on such subjects, appears to have a most elaborate list of gods and demi-gods. At the head of the divine community are Deng-Dit (Rain-Giver) and Abok, his wife. They have two sons, Kur Kongs, the elder, and Gurung-Dit, the younger, and a daughter called Ai-Yak. Their devil is called L'wal Burrajok, and is the father of Abok, the wife of Deng-Dit. There are other relatives also, but I have given sufficient for a short paper.

"Their story of the origin of mankind (or, it may be, of the Dinka tribe) is curious and poetical. Deng-Dit gave to his wife Abok a bowl of fat, and she and her children, softening the fat over the fire, proceeded to mold from it men and women in the image of the gods. Deng-Dit warned her against L'wal (the devil), who was suspected of having evil intentions toward Deng-Dit. But Abok forgot, and with her children went to gather wood in the forest. There L'wal found the bowl, drank the greater part of the fat, and from the remainder proceeded to mold caricatures of men and women with distorted limbs, mouths and eyes. Then, fearing the vengeance of Deng-Dit, he descended to earth by the path which then connected it with heaven. On discovering the result of her neglect Abok hastened to her husband, who, greatly incensed, started in pursuit of L'wal. The latter, however, had persuaded the bird Atoitoish to bite asunder with its bill the path from heaven to earth, and he thus escaped from the divine wrath.

"In spite of this complicated mythology, the Dinkas appear to be very indifferent to religion as an active principle in life. They are without any plan of prayer, and

though they assert that their forefathers made great sacrifices to God, the present generation thinks twice about parting with a goat—to say nothing of a cow—for sacrificial purposes.

“Sacrifices constitute, however, their only attempts at intercourse with God. In fact, they seem to regard him not as a being likely to confer benefits, but as a destructive power, to be propitiated if possible.

“The Golos also believe in male and female deities, called Umvili and Barachi respectively. This couple is said to have originated the human race, and to be parents of mankind. This belief is, I think, common to the Golo, N'dogo, Shere and Balanda tribes, and possibly also to the A-Zamdah.

“They have vague ideas as to future bliss for the worthy, and punishment for evil-doers, and the execution of the latter is intrusted to a spirit called Ma-ah, who corresponds to Shaitan, but is the servant rather than the envoy of God. Some of the Golo songs in common use are of the nature of moral exhortations, directing the people to hear the voice of God.

“Like the Dinkas, they do not pray to God, but attempt to appease him with sacrifices of chickens. These sacrifices are rather one-sided, as the procedure is to kill twenty chickens, cook and eat nineteen and throw out the twentieth to Umvili.

“Golos and Dinkas both associate the ideas of reverence and divinity with the sky, and of malignity and punishment with the bowels of the earth, pointing upward to their gods and downward to their devils. This association is, I believe, universal, and has probably its origin in sun worship. The natural human instinct for religion is probably as deeply rooted in the Bahr-el-Ghazal as else-

where, and manifests itself perhaps in the readiness with which these tribes embrace Islam when they learn about it in Sudanese regiments or as slaves."

A report on the same subject from Rev. Mr. Giffen varies somewhat. He represents the Sudanese savages as believing in a supreme being who created the world and controls every event for good or evil, but they do not directly worship him or have any responsibility to him except through an intermediary called Nik-Kanga, a sort of mediator to whom they erect temples and make sacrifices. These sacrifices have influence upon their health and prosperity, the growth of their crops and flocks and herds, and their peace and happiness. In each village is a temple, usually a small hut set apart for worship, in charge of priests. They have no definite notions as to how the influence of the supreme being is exercised or how the mediation of the Nik-Kanga is applied, nor have they any theory of a future life.

The United Presbyterians have been working in the valley of the Nile since 1854 with great success. In 1904, their evangelical work had resulted in fifty-two regularly organized churches with a membership of 6,800; of whom 3,723 are men and 3,077 are women. During the previous year 519 were admitted to the churches upon profession of faith, and the average attendance at the Sabbath morning services was 13,729. There are seventy-one missionaries of foreign birth now at work, including teachers and physicians, and 495 native clergymen, colporteurs, teachers and mission workers, including fifty women who go into the harems and homes of the native families and read and teach the women and girls who are entirely shut out of the world. Last year 21,758

copies of the Bible, 8,133 religious books and 35,375 educational books were sold.

Dr. Ewing of Cairo, the pioneer and dean of the American missionary colony, told me that Lord Cromer and the other officials are kind and helpful; that the khedive and the Egyptian authorities are friendly, and that the natives are tolerant and kindly disposed. Mission workers seldom have trouble except when they come into contact with vicious and disorderly ruffians. The Moham-medan priests, he says, are a very decent sort of people from their own standpoint and seldom interfere with the missionaries except to try to keep their children away from the Protestant schools.

XI

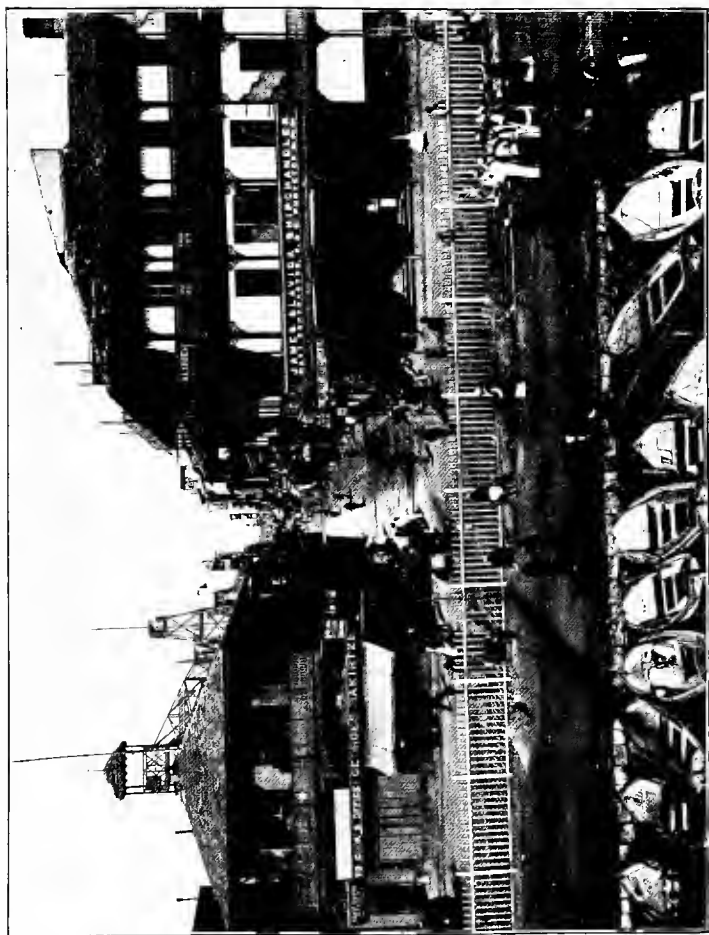
THE SUEZ CANAL

We were very sorry to leave Cairo. Its fascinations are difficult to resist. An old proverb says that "He who once drinks of the water of the Nile will long for it evermore." We had a most delightful time there under ideal conditions. The hotel is as comfortable as anyone could wish; the climate is perfect, the members of the American colony are very hospitable, and from the British officials I received many attentions and favors, for which I am truly grateful. I am quite sure that the officials of our government at Washington, although most of them are usually very obliging, would never take so much trouble to furnish a foreign newspaper reporter with information. But I have met with the same experience wherever I have been, from one end of the earth to the other. I have found the officials of foreign governments always ready and willing to furnish information on every legitimate topic, and I think, as a rule, they talk more freely and go into affairs more fully with strangers than with their own local newspaper men. Perhaps it may be due to sympathy; perhaps they assume that a stranger within their gates is entitled to a little closer attention than home folks, and should be accurately informed about people and things; and, furthermore, there is an inclination on the part of all gentlemen, as I have discovered, to be obliging. Let me here

express my appreciation of the kindness I have met with among all grades of officials in all the countries of Europe, Asia, Africa and Central and South America, for without their assistance and the information they have given me my task could not be performed.

We went down from Cairo to Port Said on the railway, a journey of six hours, with an excellent luncheon on a dining car, and arrived at the canal city about dark, to discover that our steamer was to be detained twenty-four hours, because the mail boat from Brindisi had been compelled to put into the harbor of Corfu to escape a hurricane. The big India steamers that come out from London stop at Gibraltar, Marseilles, Genoa, Naples and Malta for passengers and freight. The mails for India and the far East leave London, Paris and Berlin ten days later, and are carried by a special train to Brindisi, the port of southern Italy, on the Adriatic Sea, where they are placed aboard a small, fast steamer and overtake the big boat at Port Said. Hence, while it is twenty-three days by steamer from London to Bombay, it is only thirteen days by mail.

It took us fifteen hours to go through the Suez Canal. The voyage has been made in less than twelve hours by small vessels, but big steamers with a heavy displacement of water are compelled to move more slowly for fear of washing the banks. The canal is eighty-seven miles long, and about half way enters Lake Timsa, or the Lake of the Crocodiles to which the Red Sea formerly extended. That is crossed through a channel about two miles and a half long. After a few miles more of canal the steamer enters the Bitter Lakes, which are the ancient Guly of Heræopolis. The channel in both lakes is



STREET IN PORT SAID

marked by buoys and has been dredged to a depth of twenty-eight feet.

The ordinary width of the canal at the water line is 328 feet; at the base 72 feet, but where there are deep cuttings it narrows to 190 feet. The mean depth from end to end is twenty-six feet. In places it has been dredged out for a channel of thirty feet, and it is the intention of the company to deepen it to that minimum the entire distance, because it is already too shallow for some of the big battle ships and passenger steamers which are now going back and forth between Europe and the far East. The slope of the banks at the water line is one inch in five, and there are about twelve miles of masonry at points where the sand is loose and easily disturbed. These retaining walls are being extended every year, and it is expected that sometime they will inclose the canal nearly the entire distance.

The nature of the soil, being bottomless sand for the greater part of the distance, makes it necessary to keep gangs of men and dredges constantly at work. An average of 12,000 natives and 1,000 foreigners are on the regular pay roll, but that is not as formidable a force as it sounds, because one Irishman or Swede, with a pick and shovel can do as much work in a day as a dozen Arabs with their antiquated tools and methods. They carry the earth in baskets and usually scoop it up with their hands. It is asserted by engineers who are familiar with the history of the construction of the canal that at least one-third of the original excavation was done in that way. A hundred thousand Arabs with no tools whatever and only part of them with baskets, were employed for several years, and thousands of them did no more than pick up the sand by handfuls and carry it over

the bank wrapped in their cotton robes. Thousands perished from hunger, fever and exhaustion, for they were worked in the most cruel manner, without shelter, food or medical attendance, until the indignation of Europe compelled De Lesseps and his associates to adopt a more humane policy and prohibit the brutality that had been practiced by their contractors. The early history of the Suez Canal is full of horrors and scandals. The extravagance and corruption that attended every step of the work of construction surpassed even that of the Panama Canal, but the promoters were fortunate enough to avoid such an explosion and exposure as occurred in the latter case. A knowledge of its history destroys all respect for De Lesseps and his assistants, who appear to have been guilty of every crime against their fellowmen that the circumstances allowed them to commit—bribery, murder, falsehood, robbery, swindling, and enough more to make their experience with perdition permanent.

The construction gangs, under the present management, are well paid, well fed and sheltered in barracks built upon the same plan as those occupied by the soldiers of the Egyptian army, and are as comfortable as the climate and other conditions will permit. They have the most improved modern machinery, implements and tools furnished them, and are divided into gangs under the control of European bosses. The managers say, however, that the Arabs are incapable of performing manual labor like white men, and cannot use ordinary tools. There isn't a wheelbarrow between the Mediterranean and the Red Sea. The workmen will not use them. They insist upon shoveling earth into baskets and carrying it upon their heads. That is the habit of all oriental peoples. The experience of railway builders in India, China and

to a certain extent in the Spanish-American countries has been similar.

The cost of the canal up to Dec. 31, 1903, including bribes, stealings, salaries, original construction, improvements and maintenance, has been \$117,897,205, and, according to the best judgment of disinterested engineers, it could be reproduced for one-third of that money by the use of modern methods and improvements and by honest administration. It is not an engineering problem. The construction was simple and easy. There are no grades to overcome. The highest altitude between the two seas is only sixty-five feet, and the average surface of the desert above the water is eighteen feet. That made it necessary only to dig a ditch averaging forty-four feet deep and 328 feet wide for forty-two miles directly north and south, then for twenty-five miles to the east and then twenty miles to the south again. There was comparatively little rock work and no swamps or soft ground. Compared with the difficulties represented by the Panama Canal, the Suez Canal was as easy of construction as a prairie railway.

The capital stock of the company is \$40,000,000. The total receipts for 1902 were \$21,369,952.05, from the following sources:

Steamship tolls	\$20,205,031.78
Passenger fees	404,702.50
Sailing vessels	13,340.05
Pilot fees	74,128.20
Anchorage fees	19,054.95

The remaining income was derived from the earnings of temporary deposits in banks, from the railway between Port Said and Ismalia, from the sale of fresh water to

passing steamers, from the rental of lands and buildings belonging to the corporation and to other minor sources.

The expenditures for the year 1902 were as follows:

Administration	\$ 344,403.76
Operating	1,554,282.61
Interest on bonds	3,061,043.86
Sinking fund	1,060,000.00
Coupons consolidated	360,009.84
Capital social	2,016,090.00
Net profit	12,934,103.98
Total	<u>\$21,369,952.05</u>

This leaves the expenses of operating the canal and the fixed charges \$8,435,848.07 annually.

If the Suez canal had been honestly and economically built, its stock would pay 50 per cent dividends. Although the Panama canal will cost three or four times as much, because of topographical conditions, and cannot expect more than one-fourth as much traffic, its earnings ought to pay its expenses at the start.

The receipts and the traffic they represent annually from the beginning, will be of interest in this connection:

	No. of ships.	Tonnage.	Receipts in francs.
1873	1,173	1,367,768	20,850,726
1874	1,264	1,631,650	22,667,792
1875	1,494	2,009,984	26,430,791
1876	1,457	2,096,772	27,631,458
1877	1,663	2,355,448	30,180,929
1878	1,593	2,269,678	28,345,673
1879	1,477	2,263,332	27,131,117
1880	2,026	3,057,422	36,492,620

	No. of ships.	Tonnage.	Receipts (in francs).
1881	2,727	4,136,780	47,193,883
1882	3,198	5,074,809	55,421,040
1883	3,307	5,775,862	60,558,489
1884	3,284	5,871,501	58,628,760
1885	3,624	6,335,753	60,057,260
1886	3,100	5,767,656	54,771,077
1887	3,137	5,903,024	55,995,298
1888	3,440	6,640,834	63,037,618
1889	3,425	6,783,187	64,412,512
1890	3,389	6,890,094	65,427,230
1891	4,207	8,698,777	81,540,836
1892	3,559	7,712,029	72,613,311
1893	3,341	7,659,060	68,862,961
1894	3,352	8,039,175	72,116,065
1895	3,434	8,448,383	75,934,358
1896	3,409	8,560,284	76,487,717
1897	2,986	7,899,374	70,918,410
1898	3,503	9,238,603	82,657,421
1899	3,607	9,985,630	88,698,555
1900	3,441	9,738,152	87,278,481
1901	3,699	10,823,840	97,034,944
1902	3,708	11,248,413	101,025,158

During the last year named all of the vessels passing through the canal were of the merchant marine with the exception of ninety-seven men-of-war, fifty-six military transports and nine pleasure yachts. The following nations were represented:

	No. of vessels.	Tonnage.
Great Britain	2,105	6,772,911
Germany	480	1,707,322
France	274	760,110

216 EGYPT, BURMA, BRITISH MALAYSIA

	No. of vessels.	Tonnage.
Holland	218	520,030
Austria	139	417,826
Russia	110	328,584
Italy	85	167,213
Japan	61	232,052
Norway	41	74,966
Turkey	28	41,031
Spain	30	95,840
America	21	47,390
Denmark	14	42,425
Greece	14	19,011
Sweden	7	5,970
Egypt	6	3,306
Portugal	3	2,662
Siam	2	800

The largest patron of the Canal Company is the Peninsular and Oriental Steamship Company of England, which sent through 213 steamers in 1902. The Ocean Steamship Company, also a British concern, which runs to Australia and the East Indies, sent 145 vessels, the Hansa Co. 160, the Messageries Maritimes 155, the North German Lloyd 95, and the Clan Line of freighters 129.

*Orient
Pacific*

The total number of passengers carried through each year since the canal was opened is as follows:

	Number of passengers.	Receipts (in francs).
1873	68,030	680,308
1874	73,597	735,971
1875	84,446	844,465
1876	71,843	718,430
1877	72,822	728,225

	No. of passengers.	Receipts (in francs).
1878	99,200	992,098
1879	84,512	845,120
1880	101,551	1,015,517
1881	90,524	905,248
1882	131,068	1,310,686
1883	119,117	1,191,772
1884	151,916	1,519,166
1885	205,951	2,059,513
1886	171,411	1,714,115
1887	182,997	1,829,976
1888	183,805	1,838,957
1889	180,594	1,805,940
1890	161,353	1,613,538
1891	194,467	1,944,677
1892	189,809	1,898,001
1893	186,495	1,864,957
1894	165,980	1,659,807
1895	216,938	2,169,385
1896	308,243	3,082,432
1897	191,215	1,912,150
1898	219,554	2,195,545
1899	221,332	2,213,320
1900	282,511	2,825,107
1901	270,221	2,702,205
1902	223,513	2,235,125

Of the above 98,068 were ordinary passengers, 40,499 were pilgrims to Mecca, and the following military forces from the nations named :

	No. of men.		No. of men.
Great Britain	28,698	Italy	1,918

	No. of men.		No. of men.
France	23,691	Holland	1,999
Russia	12,477	America	1,773
Germany	8,207	Portugal	435
Turkey	5,703		

The dredges used on the canal are monstrous great machines which dip up the loose sand in buckets from the bottom of the ditch and elevate it to a height of about fifty feet, so that it runs down through long pipes upon the desert behind the banks. Years of experience have taught the managers how to handle the sand, which, they say, behaves very differently from rock, clay and other earth, and has peculiar ways of its own. The wash from the passing vessels makes a great deal of trouble, but it cannot be prevented, and the best that can be done is to keep them down to a speed of four miles an hour for large ships and six miles an hour for smaller ones, and then repair the damage by dredging which, with its enormous earnings, the company, of course, is able to do. There are twenty dredges at work, half of them widening the channel and assisting the building of stone embankments. The others are doing repair work.

Every vessel passing through the Suez Canal is compelled to take a pilot, because the skippers of ordinary vessels cannot be trusted to navigate the narrow channel, for the slightest deviation may cause damage that will cost thousands of dollars to repair. Each year, however, navigation is rendered easier by the widening of the channel and by the excavation of additional sidings or basins where vessels can pass. From the moment the pilot goes on the bridge he takes charge of the movements of the ship and is responsible for whatever may happen, regulat-

ing the speed according to tonnage and draught. Vessels cannot pass in motion. When they meet, the one which arrives first at the signal station is compelled to stop and tie up in a basin until the other goes by. These basins are found at intervals of a few miles, and at every basin is a "gare" or station in charge of a signal officer, who corresponds to a train dispatcher on one of our railroads, and the block system is used to regulate the movement of vessels. Formerly no traffic was allowed at night, but it is now carried on without interruption by the aid of electric lights on the shore and searchlights on the vessels.

The canal looks exactly what it is—a big ditch through a desert of sand on which foxes, jackals, hyenas and occasionally lions are seen by the watchmen in the signal towers. At some places the banks of earth on either side are so high that passengers on the steamer cannot see over them, but for most of the journey you have a wide sweep on both sides back to the mountains that rise from the desert, and at a certain point for a mile or two Mount Sinai is visible thirty-seven miles to the southeast, and is pointed out to you by the captain or the deck steward. Naked Arab boys run along the banks crying for backsheesh and easily keep abreast of the creeping vessels, grabbing at the pennies which passengers throw them from the deck. Half the coins roll down into the water, which is exasperating to the youngsters. They do not like to stop and dive for them while there is a chance of getting more, but I imagine they mark the spots and go back to recover lost backsheesh when they have left the vessel.

There are only two towns of any account on the canal. One is Ismalia, a half-way point, with a population of 4,000. It is the only monument in honor of the Khedive

Ismail, who did the most and spent the most to carry out the enterprise and lost his throne thereby. It is a rather pretty town, abundantly irrigated, and hence has lovely gardens and groves of palms and other trees. Here reside most of the engineers and other officers of the canal, because it is preferable to Port Said. There is a hospital for sick employes, a club for the benefit of the officers and several good houses, including one erected especially for the entertainment of M. De Lesseps, when he should be pleased to use it. Beyond Ismailia, as before, are occasional oases in the desert—groves of palms and luxuriant gardens surrounding the stations of the canal officials, for wherever you can turn water upon that lonely desert everything will grow with a wild luxuriance. It seems as if the earth suddenly released germinating power that had been accumulating during centuries of suppression.

The chief interest is found in the town of Suez, because it is the crossing place of the great caravans of camels that furnish transportation between the two continents of Asia and Africa, and travel regularly between Cairo, Damascus and Bagdad; also because biblical historians believe that here the waters of the Red Sea opened 3,500 years ago and allowed 3,000,000 of the children of Israel to cross over upon a dry bottom. It requires a considerable concession to the imagination and a strength of faith which the most of mankind do not possess to accept this theory, but no one knows to the contrary, and experience has taught me never to doubt the truth of interesting stories. If you do, you deprive yourself and others of much pleasure. It is like analyzing the attractions of a pretty woman or separating her features into lots, classifying them and measuring them by the Venus de Milo.

On the other side of the Red Sea, which, by the way, is not red, but blue—as blue as the sky in June—you can see the purple peaks of the Sinaitic Range, and a few miles from the shore, which you can reach in three hours by donkey, is one of those remarkable oases that are frequently found in the desert. This particular one is called the Wells of Moses. There is a comfortless hotel kept by an Arab, where beds and refreshments can be obtained, but it is better to start early in the morning, so as to get back the same day, and take a luncheon in a basket from Suez. The trip can be easily made while the vessel is coaling.

The Children of Israel, according to the Bible, wandered three days in the Wilderness of Shur and found no water, and when they came to Marah they could not drink the waters, for they were bitter, and the people murmured against Moses, saying, "What shall we drink?" and he cried unto the Lord and the Lord showed him a tree which he cast into the waters and the waters were made sweet. And they came to Elim, where there were twelve wells of water, and three score and ten palm trees, and they encamped there by the waters. And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. That beautiful scene, one of the most dramatic in the whole Bible, is believed to have taken place here, for these wells are the wells of Elim, and three and ten palm trees still shelter a collection of a dozen or more springs. The village is peopled with naked Arabs, sinewy, springy, enduring fellows, whose flesh shines like polished mahogany and who must resemble the young men of Israel when they started on the journey that was not finished for forty years.

It is difficult to understand why and how they happened to be wandering about so long down there. If you will look at the map you will see that Suez is almost on a line with Cairo, and it was the most natural rendezvous for the tribes, who were scattered all along the Nile from Memphis, which is just above Cairo, to Thebes, which is just below Luxor. The account in the Bible is condensed, and we are compelled to take a good deal of these traditions on faith, but, as I have already suggested, it is worth while to do so.

XII

ARABIA, AND THE RED SEA

The Red Sea is 1,400 miles long, and its greatest width is 200 miles. It is about the shape of a sausage, and tapers at both ends. On one side is Arabia, the most mysterious and primitive of all countries, and on the other side are Egypt, Nubia and the Sudan. At the north end what is known as the Sinaitic peninsula projects southward and divides the sea into two arms, and near the point of the peninsula is Tor, the landing place for Sinai. Opposite Tor is Jebel Ez-Zeit, which means "the mountain of oil," where petroleum was discovered some years ago and created great excitement. Hundreds of thousands of dollars have been expended in sinking wells and building docks, warehouses and refineries, but they have all been abandoned, because, for some reason, the manufacturers could not compete with the Standard Oil Company or the Russian factories on the Black and Caspian seas.

People think that there is a good deal more wealth in Arabia than we know of. It was once of greater importance than now, and in ancient days produced considerable gold and other metals, but now it ships little but dates, wool and coffee, and even those are gradually falling off. Mocha coffee is produced at the extreme end of the Arabian peninsula in a province called Yemen, and derives its name from the little port it is shipped from.

But the people have no enterprise, the coffee orchards have been injured by insects and blight, and the trees have not been renewed. This is accounted for by bad government. As everywhere else in the dominions of the Sultan of Turkey, for Arabia is nominally a part of the Ottoman Empire, the officials receive no salaries and live off blackmail. Hence, whenever a citizen gets a little ahead, when he shows signs of prosperity, he immediately becomes an object of plunder and persecution by the tax gatherer and every other representative of the government. There is no incentive for the coffee growers to extend their orchards or to increase their product.

One does not realize, until he comes face to face with the fact, that Arabia is nearly half as large as the United States. Its area is almost as great as that of India and is nearly equal to that of our states east of the Mississippi River. The population is unknown, because there has never been a census, but it is supposed to be between seven and twelve millions. The distance from north to south is more than a thousand miles and from east to west it varies from five hundred to eight hundred. Yet in this enormous territory there is no centralized authority. The interior is governed by petty sheiks, each being absolute over the members of his own tribe. Along a coast line of nearly 2,500 miles are only six ports, where the Sultan of Turkey maintains Pasha governors and garrisons to protect the collectors of customs who are required to pay him a certain amount of tribute every year and they wring it out of the people in any way they can.

The relationship between the government at Constantinople and the Bedouins of Arabia is very slender, and is due solely to the cohesive power of the Mohammedan religion. There is no law in Arabia but the Koran; there

are no courts but the priests; there are no mails, no post-offices, no postage stamps, and a person who wants to communicate with a distant friend must send his letter by a messenger, which is expensive, or by a caravan, which is the common way. There is no telegraph line, no newspaper, no railroad, and, strange to say, not a river in all that vast area except a few shallow, rocky beds which during the spring bring down water from the melting snow on the mountain tops to the sea, and for nine months in the year are as dry as a crematory.

Our captain told me that they produce a curious phenomenon. The coast of the Red Sea is lined with coral banks, built by those mysterious and wonderful little masons who, like some men I know, hate fresh water, and wherever the spring floods fall into the sea there is always a wide break in the coral reef.

The mountains of Arabia reach an altitude of more than 10,000 feet, and in spots where borings have been made the sand is more than 600 feet deep. It is the prevailing impression that Arabia is a vast expanse of desert, but that is a mistake. There are wide strips of barren sand, which are irreclaimable for cultivation only because they cannot be reached by water, but two-thirds of the country is capable of cultivation, and, lying at an altitude of 3,000 feet above the sea, might produce cotton, sugar and other semi-tropical staples in unlimited quantities. Although there are no streams, plenty of water can be had for irrigation purposes by digging twenty or thirty feet, and the introduction of windmills would simplify the pumping problem. On the coast it is intensely hot, and the humidity of the atmosphere during the summer season makes life almost unendurable, but in the interior, upon the table lands along the mountain slopes, and in the

valleys, the mercury seldom rises above 85 degrees, even in midsummer. While the direct rays of the sun are intense, it is cool in the shade, and at night the mercury often falls below 50.

More than two-thirds of the population are Bedouin nomads, without permanent places of abode, who live in tents made of camel's hair, just like the patriarchs of old. They have enormous flocks of sheep and goats, and herds of cattle and camels. They follow the grass and move from place to place with all their possessions. There are, however, several prosperous cities of considerable population and commerce. Trade is conducted by camel caravans, which cross the desert regularly, and transport enormous quantities of dates, wool and other merchandise.

Half way down the Red Sea, on the Arabian coast, is the port of Jiddah, where the pilgrims for Mecca, who come by sea, disembark. It is distant about sixty-five miles from the sacred city of the Mohammedans, has a population of about 20,000, an imposing and attractive appearance from the sea and is surrounded by funny looking Dutch windmills, which pump water from the artesian basin under the sand. But the moment you reach the shore the illusion is destroyed. The streets are narrow, dirty and full of all kinds of smells, while the population is made up of human cormorants who fatten off the pilgrims. Since the opening of the Suez Canal the town has increased considerably in importance, because it is so much easier for pilgrims to come by steamer from all parts of Turkey, India and other Mohammedan countries than to cross the desert in caravans, which was the custom for centuries. The number and the size of the caravans are decreasing every year, while the number

who come by sea is growing rapidly. There is no difference in the efficacy of the journey, although one would argue that a man who has traveled a thousand miles over a burning desert ought to be entitled to greater credit than one who makes a similar distance upon a steamer by sea.

The sacrifice of life that has always attended the Mecca pilgrimages also is growing less every year. Formerly thousands starved and died of disease and exhaustion during the desert journey, and sometimes an epidemic would sweep away every soul in the caravan. Of late years sanitary regulations have been introduced which, strange to say, are in charge of medical officers educated at the American Presbyterian College at Beirut. The influence of Germany and other foreign nations induced the Sultan of Turkey to adopt reforms which are very well enforced, so that nowadays epidemics seldom occur at Mecca, although the mortality is still large. Formerly the Holy City, which is to the Mohammedans what Jerusalem is to the Jews and Benares to the Hindus, was a hotbed of contagious diseases, which the pilgrims distributed in every direction; but there has been a great improvement. Every caravan and vessel is required to undergo ten days' quarantine before passengers are allowed to proceed to Mecca, and a medical inspection of pilgrims takes place while they are there, so that the presence of contagious or infectious diseases is promptly discovered, and infected persons are not allowed to leave until they have been quarantined and their baggage properly fumigated.

The regulations can be strictly enforced with vessels and contagion is not often carried about that way, but travelers by land sometimes evade quarantine, and the plagues that raged in Syria and Palestine in 1902-3 were

traced directly to pilgrims who escaped the vigilance of the sanitary officers at Mecca and reached Gaza, the city of Samson in Palestine, with the germs of the disease. And, however strict the quarantine officers may be, Jiddah is so thoroughly saturated with pestilence and every inch of its surface inside and out is so thickly encrusted with microbes and germs and filth that total destruction by fire would be the only effective way of cleaning it. The population live by fleecing pilgrims, and there are several rich residents who have made fortunes by selling them supplies, changing money and furnishing them transportation.

According to the official reports of the sanitary officers, the number of pilgrims entering Mecca has been very much exaggerated. Instead of a million or more it is asserted that the annual average is less than a hundred thousand, and during 1903 the number was 93,000. They come from every part of the Mohammedan world, from the Straits of Gibraltar to Honolulu, for Islam has its believers in every country of Asia and every island of the Pacific Ocean, including the Philippines, where there are about 800,000 Mohammedans. The largest number of pilgrims from outside of Arabia come from India, and in 1902 there were about 17,000. The East India islands furnished the second largest number, about 15,000; Turkey, 7,500; the states of North Africa, 7,500; Egypt, 5,000; Persia, 5,000, and the rest came from the other countries. The number arriving by sea was 63,812 and by land 30,205. These figures are a little under the facts, because many individuals and small parties slipped in and out of Mecca without being counted.

Jiddah is of particular interest to us because it contains the tomb of our Mother Eve. I never heard before

where she was buried, but it is a comfort to know. It will surprise her living relatives to know that she was 140 feet tall—a very large woman to be created from a single rib. According to the tradition of the Moslems, when our first parents fell from Paradise, Adam landed on a mountain in Ceylon, and Eve was unfortunate enough to alight at Jiddah. After years of wandering they finally met at Mecca, where Adam, to show his gratitude, constructed a tabernacle on the site of the present Kaaba, or Holy Mosque, which is exactly beneath God's throne in heaven. All that is left of the original temple of Adam is the famous stone of Mecca, which was once whiter than snow, but has been turned as black as coal by the kisses of sinful pilgrims.

When Eve died Adam buried her at Jiddah. Her tomb is a cenotaph 144 feet long, built of masonry about four feet high and narrowing to a point at the top. It is white-washed and kept quite clean. Pilgrims place flowers upon it and reverently kiss the hot masonry. Rich people often throw over the cenotaph valuable shawls and pieces of silk as offerings to The Mother of Us All, but they are stolen the first night by the vandals of Jiddah, who rob the dead and pick the pockets of the dying.

A larger proportion of pilgrims than I supposed are rich men or are at least well-to-do. It is the popular impression that a pilgrim to Mecca must be necessarily a lean, hungry, naked fanatic, with hollow eyes and long hair, creeping toward the Holy City with trembling steps by the aid of his staff. Thousands of such are to be seen annually, but 60 per cent of the people who visit the place from religious motives are able to pay their way and spend money liberally. The poor are accommodated in khans, where they sleep like animals, and beg their food,

but in Jiddah and in Mecca are large numbers of hotels, some of them handsomely equipped from the oriental point of view, for the benefit of those who can afford to pay high charges. The pilgrimage is not only a religious duty, but those who make it are sure of a place in paradise; hence every devout Moslem makes the journey, and thereafter is entitled to be called a "hadji" and wear a green turban, the color of the prophet.

The Koran forbids infidels to pollute by their presence the sacred precincts of the birthplace of the prophet at Mecca and his burial place at Medina, which is seventy-five miles north, and it is always dangerous and generally impossible for a Christian or any unbeliever to attempt to enter either city, but if he has money he is welcome to land at Jiddah and stay as long as it lasts. And a considerable portion of the population of that port are Jews and Greeks. Notwithstanding the danger from fanatics, several Europeans have visited Mecca and have published accounts of their experiences. The best relations are by Richard Burton, who visited both Mecca and Medina disguised as a pilgrim in 1853, and Thoman F. Kean, who went there in 1880. A Dutch scholar from Java named Snouck Hurgronje professed the Moslem religion, resided in Mecca for a long time and published a complete history of the city and a description of the ceremonies that take place there, with many illustrations. It is understood that several reckless people have been murdered within the last two or three years while making the attempt. The young doctors from Beirut, however, have no information on that subject and do not believe the rumors.

Mecca is supposed to be a pure and holy place, a center of learning and piety, and an earthly paradise from which

sin and suffering have been banished and where nothing but peace, purity and happiness abound. But from the descriptions of those who have been there it is very far from such an ideal. It is said to be a sink of depravity and vice, as bad as Sodom and Gomorrah. Its location is unhealthful and uncomfortable because it lies in a hot, sandy amphitheater almost surrounded by barren hills of rock, which reflect the heat and shut out any breeze that might be wandering that way. One of the sanitary inspectors who has been there described it to me as a "hell pit." The streets are narrow, crooked and unpaved. In the dry season the dust is almost insufferable, and during the rainy season the streets are ankle-deep in slime. The houses are generally large and lofty, built of stone, with thick walls and small windows, five and six stories in height, badly ventilated and without comforts. Every building except a few belonging to the high priests and rich devotees is used as a boarding-house in the pilgrim season. Several Mohammedan communities own houses or khans, as they are called, for the accommodation of pilgrims from their neighborhood, and those who come from the same countries and towns naturally flock together. Although cleanliness and purity are a part of the Mohammedan religion, and a believer is required to bathe five times a day, the water supply of Mecca is insufficient and expensive. It is brought by an aqueduct from springs in the foothills, seven miles distant, and is controlled by a corporation of which the Sheik el Islam, the head of the church at Constantinople, and the shereef of Mecca, the highest ecclesiastical authority in Arabia, are the principal stockholders. The shereef is practically governor of Arabia. He is chosen by the Sheik el Islam

from among the priestly descendants of Mahomet, who number thousands, but the appointment must be confirmed by the Sultan of Turkey. He has a military guard and escort and his authority is absolute.

The water of the well of Zemzem, which is supposed to be sacred, is sold to pilgrims by a company having that privilege and is peddled about the streets in jars. The price is merely nominal, but is a good deal for the poorer pilgrims to pay.

The sacred stone, which stands in the center of the Kaaba or mosque, and which is the holiest object in all Islam, is supposed from the descriptions to be a meteorite, picked up upon the desert centuries ago, but no competent authority ever has examined it. It is black like copper and has been worn smooth and polished by the kisses of pilgrims, for it has been an object of worship for nearly 1,500 years. At some time or another, by some unknown accident, it was broken, probably during an invasion of barbarians, and the pieces have been bound together by a broad band of silver.

Shortly after his arrival the pilgrim performs his ablutions, purifies himself, puts on the conventional robes, which consist of two simple pieces of white cloth, and runs around the Kaaba seven times, kissing the black stone on each circuit. He then drinks from the water of the holy well and proceeds with his prayers and the other ceremonies, which continue eleven days.

After the ceremonies at Mecca are over, those pilgrims who can afford it go to Medina to visit the tomb of Mahomet, although that journey is voluntary and is not required by the Koran. Medina is a town of 20,000 inhabitants, who live entirely upon pilgrims and plunder them

without conscience. Indeed, both of the so-called holy cities are filled with robbers, of whom the highest officials have the least mercy for their victims.

XIII

ADEN AND THE PERSIAN PROBLEM

At the tip end of Arabia John Bull has planted a mighty fortress so that he can command the southern entrance to the Red Sea. It is not like Gibraltar, which is a solid rock, but is a strip of sand surrounded by an irregular chain of mountains with irregular sharp peaks like the towers and pinnacles of a cathedral. The town lies at its feet and is mostly made up of one-story barracks for troops and officers' quarters, with red-tiled roofs which glisten in the sun. There is nothing green visible; there is no vegetation whatever, and a hotter place does not exist upon the earth. They call the site of the town "the crater," which is an appropriate name, for it is little more than a cinder heap. As long ago as the year 1200 writers declared that the heat was so bad that it turned wine into vinegar in a space of ten days.

There are no wells or springs or streams of water. The people rely upon the rainfall which is conducted into cisterns, or tanks, as they are called, some of them, according to tradition, dating back before the Christian era, for Aden is a very old town. The military forces rely upon condensing machines which convert salt water into fresh. There has been no rainfall for several years, the tanks are dry, and the entire population is now dependent upon condensers. Yet Aden is said to be a healthy place and the mortality is exceedingly low. Another

Arab author, writing at the time of Mohammed, declared that: "Its inhabitants are all hale and strong; sickness is unknown, nor are there poisonous plants, or animals, or fools, or blind people, and the women are ever young."

This description hardly applies to the present population, which, like that of Port Said, Singapore, Panama and other similar towns, is made up of a mixture of good, bad and indifferent human beings, including many derelicts—there being about 30,000 Europeans, Americans, Africans, Asiatics and representatives of every corner of the earth. The larger number are Asiatics, Arabs, Hindus, Egyptians, Turks, Jews, Persians, Greeks and Italians and Ethiopians, Singhalese, Malays, Lazarks and Sudanese. It is asserted that not a single tribe in Arabia is without representation, and that every one of the sixty different human species in India has two or more of its sons among the motley crowd.

The town is a semi-circular range of houses, shops, cafés, banks and offices, crowded against the base of the mountain, all in a condition of semi-dilapidation, for everything "goes" there, and people do not care for appearances. There is a postoffice, a hospital and four churches—one of them a mission, which also has charge of the hospital. The Europeans dress in white and wear big pith helmets to protect their heads from the sun. The Asiatics wear big turbans and long white flowing robes, under which their bare legs are seen when they walk; while children wear nothing at all up to the age of 10, and thereafter as little as the police will allow. The Jews and Greeks control the mercantile business and are a fine-looking class of men.

There are carriages drawn by cows and oxen, and carts drawn by buffaloes and camels. Most of the transporta-

tion is done on "the ships of the desert," and the military authorities use them for draft animals. There are fast camels and slow camels, just as there are race horses and cart horses, and the Arabians breed and train them skillfully for the purposes for which they are to be used—for riding, or for carrying burdens. Both kinds are found in Aden, although a stranger cannot tell them apart. The ordinary camel, such as is used for caravan purposes, will make sixty miles a day without difficulty, plodding along through the sand under a cargo of five or six hundred pounds. A racing camel will make 150 miles a day with two men on his back. In Arabia camels are absolutely indispensable, because no other beasts could endure the desert heat and go without water so long as they. The intervals between watering places are usually twenty-five or thirty miles and often twice that distance.

Aden is the most important shipping point in Arabia and gets a large amount of trade from Africa also. It is the most important commercial center between Bombay and Alexandria, and is growing more and more important every year as the east coast of Africa develops. There is very little progress or material development in Arabia. The country is actually going backward, although a few miles back of Aden, the province of Yemen is one of the richest spots on the globe. It has plenty of water and the soil is exceedingly fertile, although there is very little enterprise among the people. It is the coffee province and formerly produced millions of pounds, but the exports have fallen off enormously of late years.

Coffee is not a native of Arabia, as people usually suppose, but was brought into that country from Abyssinia about the year 1400 by a man whose tomb is still venerated in Yemen. Three hundred years later General Van

Horne of the Dutch East India Company picked up a few seeds at the port of Mocha while on his way out to Java and planted them when he arrived at Batavia. From those seeds the most important industry in Java sprang, and it is increasing as rapidly as that of Arabia is falling off.

Aden is a coaling station for naval vessels passing between the Mediterranean and the far East, and nearly all the merchant steamers fill their bunkers there also, which gives the passengers an opportunity to go ashore, but there is little to be seen and little to be bought. The largest trade is in coal and ship's supplies, and the largest imports are military supplies, for a garrison of 5,000 men is always maintained by the British government, and all their food is imported. Many engineers think the fortifications are stronger than those at Gibraltar, but strangers are not allowed to inspect them. All the public knows is that the entire mountain is fortified, and that a vast amount of money and labor has been expended to make it impregnable, because it commands the approach to the Suez Canal from one direction and is the outpost for the protection of India. All the recent improvements in military engineering have been applied, and the quick-firing ordnance is of the largest caliber and the latest pattern. The fortifications are guarded by a broad ditch cut out of the solid rock, with massive lines of defense at intervals between it and the sea. There are mines in the harbor and every approach is fully guarded.

Aden is and has always been a military center, even in biblical times. Ezekiel refers to it; a Christian church was established here by the Emperor Constantine in the year 342, and Christian Abyssinians fortified and held it

for 500 years. The English took it by storm in 1838, and have held it ever since.

The objects of greatest interest aside from the fortifications, which cannot be visited, are the water tanks, into which the rainfall is conducted by drains and pipes from the mountain sides. There are about fifty of them, and if they were entirely cleared out they would have a capacity of 30,000,000 gallons of water, but most of them have become filled with dust and rubbish, and only thirteen are now used, which are capable of holding 8,000,000 gallons. It seems strange that anybody should care to start a town at a place where there is no water, but the harbor of Aden seems to have been the attraction. Some of the tanks, or reservoirs, as we would call them, were chiseled out of the rock on the mountain side as early as 600 years before Christ. The oldest ones are about eighty feet long, forty feet wide and ten feet deep, and it seems almost incredible that such great cavities could have been excavated in the living rock without blasting powder, but they are not as wonderful as the rock tombs of Egypt, and are not so old by a thousand years.

People who live at Aden declare that the climate is not so bad as is generally supposed, and that, while it may have the reputation of being one of the hottest towns in the world, there is always a cool breeze blowing, and those who are required to live there know how to make themselves comfortable.

We have a consul there who is able to contemplate his own virtues without interruption. There are two other Americans in trade and several missionaries around on the coast of the Persian Gulf. We have no direct commerce with Arabia; no American ship is ever seen there

except an occasional transport or naval vessel going to or from the Philippines.

In 1889 Rev. James Cantine of Brunswick, N. J., and S. M. Zwemer of Chicago established the first American mission in Arabia representing the Dutch Reformed church, and have since been re-enforced by several medical men, teachers and Bible agents, who have their headquarters at Muscat on the Persian Gulf and have done a great deal of good in the interior against most discouraging circumstances. P. J. Zwemer, Miss Amy Zwemer, Dr. Worrall, Rev. F. J. Barny and his wife, Mrs. Margaret Barny of New York City, Dr. F. J. Thoms and Mrs. Thoms, both graduates of the University of Michigan, and several others are conducting schools, dispensaries and other benevolent institutions and distributing Bibles and other Christian books. They report numerous converts and have educated several natives who are now nearly competent to assist them.

At Aden there is a regular Church of England establishment in the town and three churches, English, Scottish and Roman Catholic, for the soldiers, with a medical mission founded by the late Ion Keith Falconer, professor of the Arabic language and literature at the University of Cambridge, who went out as a missionary and died a martyr to his zeal. The hospital has been a great blessing to the people, although the reports of evangelical work are not encouraging. They have to catch Moham-medans very young and educate them from childhood in order to convert them to Christianity.

The Persian Gulf has very little significance to us in the United States, but in European politics, particularly in the rival ambitions of England and Russia, it is of tremendous importance, and the two nations glare and

growl at each other every time it is mentioned. The British secretary of state for foreign affairs in the house of commons in 1904 made a declaration of the policy of his government, which was offered in reply to an innocent interpellation from somebody on a back seat, but was intended for Russia. It was a defiance and a threat, and while I cannot quote the exact words, Lord Lansdowne declared in effect that any attempt upon the part of any power to approach the Persian Gulf, by railway or otherwise, or to occupy any port upon the coast of those waters, would be regarded by Great Britain as an unfriendly act and resisted to the extent of her power. This was the boldest and the most positive notice the Great White Bear has ever received on the subject, but it was treated with indifference. Before he became viceroy of India Lord Curzon traveled extensively in Persia and wrote a series of letters from that country to the London Times, which were afterward published in book form, and furnished the best idea that can be obtained anywhere of the conditions in that country and the politics in which it is involved. And in this book he said that he would impeach any British ministry who dared let Russia secure a port upon the Persian Gulf.

Nevertheless the Russian government is steadily extending its influence and authority in that direction, as it is in China. The occupation of Persia is going on precisely in the same fashion that Manchuria has been occupied, and by the same maneuvers. It is a foregone conclusion, and the czar is gradually pushing his frontier lines forward toward India in every other direction. The Russians are building a railroad in Persia and have surveyed a line to Bunder Abbas, one of the best ports on the gulf, which can be strongly fortified. Bunder Abbas

is to be the Port Arthur of Persia, and it is evidently the purpose of the czar to go ahead carrying out his designs without regard to Lord Lansdowne's proclamation. That is the opinion of diplomatists everywhere.

As fast as the railroad is built the Russians establish military garrisons, under the pretext of protecting the track. The engineers who are laying out the right of way are accompanied by a strong guard of Cossacks, who always remain at the farthest point, even when the survey is completed and the engineers go home. Thus Persia is being gradually occupied by Russian garrisons, just as Manchuria was. The shah has been induced to employ Russian officers to reorganize, equip and command his army; the czar loaned him a large sum of money, which furnishes a pretext for placing a Russian "adviser," as he is politely termed, in charge of the Persian treasury. And under the encouragement and, perhaps, by the aid of their government, Russian merchants are establishing themselves in the important ports and cities and are organizing banks, loaning money to the people, engaging in manufacturing, and various enterprises, which will not only give them a control of the trade and finances of the country, but will require the protection of their government and furnish an excuse for forcible intervention whenever the czar is ready to act. Thus Russia is absorbing the Persian Empire—its army, its finances, its commerce, its railroad—and is occupying the most important strategic points with its own troops.

It is needless to say that the British people and government, and particularly the government of India, regard this invasion of Persia by a rival power with serious apprehension, but they are not in a position to prevent or even protest against it, except by such declarations as

Lord Lansdowne and Lord Curzon have made. The same apprehension exists concerning Afghanistan and Thibet, which bound India on the north, and where Russian agents have been quietly at work for some years undermining British influence and making friends among the local leaders for the czar.

The political and military necessity of keeping Russia off the Persian gulf will be appreciated if you will take your map and notice how the land lies. Upon both shores of the lower gulf the native chiefs are generally subject to the authority of Great Britain, represented by the viceroy of India, and have made treaties guaranteeing not to have relations with any other government. On the northern coast the shah is supposed to be ruler and has representatives at all the larger ports. What may seem to be a trifling and humorous incident occurred in the winter of 1903-4 at Bushire, the most important of these ports, but it was loaded with tremendous possibilities, and if Lord Curzon had fallen into a pit that the Persians had dugged for him, undoubtedly under Russian advice, the influence and prestige of the British would have suffered a terrible blow. The significance of the episode can be fully appreciated only by those who are familiar with oriental ideas of ceremony and precedence, which require the inferior to make the first advances toward the superior in both political and social transactions, and the mere fact of making the first bow is a confession of inferiority.

In order to strengthen British influence, Lord Curzon and suite made a cruise around the Persian Gulf in a man-of-war, accompanied by an imposing fleet, and with a display of glory and formality which the Persians, the Hindus and other orientals regard of such great importance. He received the local princes and chiefs with

great ceremony and exchanged presents, and they presented addresses of loyalty and devotion, written upon silk brocade and cloth of gold, and enclosed in caskets of great value. He made friendly speeches to them, expressing the affection and solicitude of King Edward VII. for his subjects upon the Persian Gulf, and dosed them with taffy and judicious advice, which no man can administer better than he. Then, after the allegiance of his own allies had been properly renewed, the fleet turned toward the port of Bushire in order to exchange neighborly calls with the representative of the shah, who spent \$20,000 in preparations for the reception. The streets of the city in which Lord Curzon was to walk were spread with silken rugs, a pier was erected especially for his comfort and convenience in landing, a large military force was mobilized to entertain him with a parade and a splendid banquet was arranged in his honor.

The governor of the province, however, sat serenely in his palace waiting for Lord Curzon to make the first call, which the latter was too smart to do, because, if he had done so, it would have been a confession that the Shah of Persia was a bigger man than the King of England and Emperor of India, and the effect of such an admission upon the orientals all the way between the Bosphorus and the Yellow Sea would have been equivalent to a relinquishment of British pretensions, prestige and power. Lord Curzon, who realized this fully, and was on his guard, remained upon the deck of his vessel for a reasonable time after sending an aide-de-camp ashore with his compliments to his excellency, Alaed Dow-Leh, the governor; and then the British fleet sailed away without further formality, leaving the Persians in a humiliating predicament. The silken rugs were rolled up and stowed

away, the decorations were removed, the instructions for the banquet were countermanded, and the soldiers were sent back to their posts. The governor received a severe public reprimand from his sovereign, although the latter undoubtedly arranged the plot himself at the suggestion of Russia, and the poor man at Bushire was merely carrying out his orders. But according to the oriental custom he must be punished because Curzon outwitted him. Through his ambassador in England the shah apologized to King Edward for the bad manners and stupidity of the Governor of Bushire, and so far as the public is concerned the incident was closed. But the culprit would not suffer entirely in silence. When the hoodlum kicked the organ grinder, the organ grinder kicked the monkey; and his excellency, the governor, had the editor of the Bushire paper taken to jail and soundly thrashed with sticks by his guard for publishing an account of the episode, which indicates some of the perils that attend impartial journalism in Persia.

Aside from the political point of view, the trade of the Persian Gulf is exceedingly valuable and is becoming more and more important to England and India. In round figures the imports of the Persian ports in 1902 reached \$20,000,000 and the exports \$16,000,000, without including an enormous volume of manufactured goods which passed through for Bagdad and other markets in the interior. Ninety per cent of the imports are furnished by Great Britain and India, the share of all other countries being inconsiderable by comparison. England's shipments to Bagdad alone reached nearly \$6,000,000 and were composed of the very articles which her manufacturers must find markets for—cotton textiles, hosiery, other clothing and underwear, drugs and chem-

icals, leather goods, hardware and other articles of iron and steel. The port of Bushire alone imported more than \$8,000,000 and the Bahrain Islands more than \$4,000,000. The latter are the center of the pearl fisheries, the most important in the world. Last year they exported nearly \$3,600,000 worth of pearls, most of them going to India. To control this trade it is necessary for the British government to look sharp and act wisely, because not only Russia, but Germany also, is crowding on John Bull's heels.

To shorten the route to India was the purpose of the voyage of Columbus, and it has been the ambition of many other bold men since. The Germans are now employing themselves in that direction by constructing a railway which is to connect the Mediterranean and the Black Seas with the Persian Gulf, and not only shorten the distance for freight and passengers by several days' journey, but develop a promising commerce with the countries through which it passes. And what is still more important than all in the mind of the kaiser and the projectors of the road, and those who are working for the kaiser, it will be of as great strategic importance as the line which the Russians have constructed across Siberia.

The concession for the construction of this railway was granted by the Sultan of Turkey to the Imperial Ottoman Bagdad Railway Company, with a capital of \$3,000,000. The president of the corporation is one of the managers of the Deutscher Bank in Berlin; the stockholders are nearly all Germans, as the managers will be, and the kaiser's government is believed to have a large financial as well as political interest in the enterprise. The road will be about eighteen hundred miles long; the

estimated cost is \$90,000,000, which will be paid by the issue of bonds to the public, the stock remaining in the control of the Germans. The construction work will be done by German contractors and the materials will be furnished by German factories. The British government was politely offered a share in the enterprise, but declined on the ground that it did not go into partnership with other nations.

This railway will not only bring India several days nearer London, but will furnish an all-rail route from the British channel to Calcutta and will shorten by at least two weeks the journey from Teheran, the Persian capital, to Constantinople. It will pass through ancient Mesopotamia, one of the oldest and richest countries in the world, which is capable of producing any amount of breadstuffs, cotton and sugar, but has been lying idle because its planters could not compete with those of other countries who have the advantage of modern transportation facilities. There is a good deal of speculation as to the effect of the opening of that territory upon the wheat and cotton industries of Egypt and India—a subject in which we also are naturally interested. What is known as the Anatolian Railway, constructed by Germans from Constantinople and Smyrna into the interior, and which will be adopted as a part of the new road, has already resulted in a considerable increase in the production of grain and other necessities of life. Last year it hauled more than 250,000 tons of wheat, 130,000 tons of barley and 40,000 tons of wool from the interior of Asia Minor to the seaboard and carried back in exchange for these products about \$9,000,000 worth of German manufactured merchandise. The Germans have secured control of a con-

cession for a railway from Haifa in Palestine on the Mediterranean to Damascus, and that is also intended to be a part of the new system.

BURMA

I

THE CITY OF RANGOON

We were in some doubt about visiting Burma because the reports we heard from other travelers were so contradictory and discouraging. They told us of uncomfortable steamers, and wretched hotels, and warned us that we were liable to starve to death or be devoured by insects. People who had been there related horrible tales of their experiences and almost frightened us out of the journey. Others assured us that Burma is the most fascinating country in the world, which we found to be true, and that we would always be glad we went, which shows how different people look at the same thing. What is one man's nourishment is another's poison, and there is a difference of taste in climates, countries, steamers and hotels, as well as in women and fashions and practical jokes. We had an excellent steamer from Calcutta, as neat and comfortable as anyone could ask for. The table was good, the captain and other officers were cordial and attentive, the sea was smooth and we could not have planned a pleasanter voyage anywhere. We found the few hotels quite comfortable also, fully as good as those of Calcutta. The rooms are clean, and the table is fair, but they furnish only one sheet per bed, and crowd as many people into a room as possible, just exactly as they do in our own hotels in the United States.

It is 773 miles across the Bay of Bengal from Calcutta

to Rangoon, the principal port of Burma. This does not include a voyage of sixty miles down the sacred waters of the Ganges, which is a mighty river with as many mouths as the Nile. Both shores are lined with factories for a long distance, then brick-yards, beyond them palm groves and jungles, and after a while the river widens, its banks recede in the distance and finally disappear, but the tawny water continues to discolor the Bay of Bengal for many miles.

Burma is a part of India for administrative purposes, but is very different in every respect, in topography, climate, in the character and habits of its people, in the style of architecture and in vegetation. Coming directly from India a traveler cannot fail to be impressed with these differences. The bright-eyed, good-natured people of Burma, with their Chinese features and happy, devil-may-care habits, are as far removed in disposition from the Hindus as if they lived upon another planet. They have nothing in common. Even the wages are three times as much as those paid for the same sort of labor in India. This brings many Hindus across the bay to work in the rice paddies, upon the other plantations, and in the teak forests. Our ship was crowded with them, and the rate of fare, which is only \$3 for a journey of more than 800 miles, enables them to go back and forth between the two provinces, according to the demand and supply of labor. And the lives of the people of Burma are as different from those of India as joy is from sorrow. There is no caste among the Burmese, to begin with; in the second place, their women are as free as those of the United States; and, finally, the gods they worship are kind, gentle, hopeful, helpful deities, who protect and encourage them instead of making the worshippers



BURMESE FAMILY OF HIGHER CLASS

wretched, as the gods of the Brahmins do. The Burmese stand upright. They look you squarely in the face with frank and friendly smiles. The Hindu crouches on the ground and looks no man in the eye. His religion has made him fearful and has enslaved him to invisible demons and powers that inspire nothing but fear.

The Burmese are short, thick-set and solid; they have flat features and almond eyes, which show their relationship to the Chinese. The women are very attractive; the streets are thronged with them at all times of the day. They do all the marketing and shopping, and take the greatest delight in everything that is lively and gay. Nearly all the small shops are kept by women and whenever you find a crowd in a park or other public place you may be sure that a majority are of the feminine gender, which seems quite odd when one has come directly from India, where they are still kept in seclusion. Burma is the most prosperous province of India also, and, although the people suffered severely from famine in 1900-01, they have entirely recovered, and the soil, which is fertile, yields a generous harvest.

Burma lies between China and Siam and the Bay of Bengal, is semi-tropical in climate, has an area of 171,430 square miles, and a population of about eight millions. One of its great advantages is in the fact that every section is watered by a navigable stream. There are five great rivers, the Irrawaddy being navigable for more than 800 miles, and the others for nearly as great a distance. There is scarcely a town that cannot be reached by boat, which gives the people facilities for getting their products to market, and the population live chiefly along the banks of the rivers. A few miles back from the shores the country is uncultivated and unsettled. Vast

tracts of rich alluvial plains have never been disturbed by a plow, and have never produced a crop, although the soil is of unsurpassed fertility.

It is estimated that there are 116,000,000 acres of tillable land in Burma, of which only 8,500,000 acres are under cultivation. The remainder could support a population of 30,000,000 of the miserable ryots or peasants who are struggling for existence upon the overcrowded farms of India. Here is a strange phenomenon. One province of the same empire crying for settlers, while the other provinces are so overcrowded that the soil can scarcely support the population.

The backward condition of Burma, the idle land, the undeveloped resources and the sparse population are easily accounted for by the history of the country, which was under the heel of one of the most cruel and ignorant of despots until a few years ago, when the English routed him out and gave the people a good government. Since then they have increased rapidly in numbers, in wealth and prosperity, and are so contented and happy under the new conditions that they do not seem to care to better them. But no one I have ever talked with could make it clear why the surplus population of India cannot be diverted across the bay and located upon the unoccupied lands of Burma just as the surplus population of our eastern states moved westward and created an empire upon the prairies and in the mountains. The only explanation is that the Hindus will not leave the farms and villages where they were born, because of attachments and the laws of caste, which are not observed in Burma.

Labor is so scarce in Burma that planters not only pay three times the wages that farm hands earn in India, but will give them money to pay their steamship fare back

and forth. Mechanics of every sort, clerks, bookkeepers, and every wage-earner and salaried man also receive three times as much pay in Burma as in the neighboring countries. It is a most agreeable place to live, but the expense of living is on a corresponding basis. It is not fair to judge by the hotel charges, although they are excessive, but if you hire a carriage upon the street or buy a bunch of flowers in the market you must pay double or treble and sometimes four times as much as in India, and there is no apparent reason for it except the scarcity of labor.

Traveling is quite as comfortable and easy as in India. Excellent steamers run on all the rivers, quite as good as our best, and much better than we have on most of the rivers of the United States. The railway system, about 3,000 miles in length, is similar to that of India, except that the tracks are narrow gauge and the cars are smaller.

The temperature is hot in summer and the atmosphere is humid because of the heavy rains, but from the first of November to the first of April the climate is delightful and is surpassed by few summer resorts. The sun is hot in the middle of the day, but after it sets the air is cool and often chilly, and at any hour between 4 o'clock in the afternoon and 11 in the morning one cannot be uncomfortable. The absence of good hotels, as in India, does not encourage tourists to explore the country. There are only three cities in which even ordinary hotels can be found, but in the other towns the government has provided public bungalows, where strangers can at least find shelter and spread their blankets upon the floor. In every village is a resthouse, called a "zayat," maintained by the Buddhist priests for the benefit of traveling pilgrims, and if a traveler is not afraid of keeping company

with weary and dusty natives and desires to investigate insect life he can find accommodations. But wherever you go in Burma it is necessary to carry your own bedding, and if you leave the rivers or railroads you must provide yourself with bread and tinned meats. Chickens, eggs and usually fresh fish can be found in every village, and plenty of tea. The Chinese, who make up more than 10 per cent of the population and are altogether the most progressive and prosperous portion of the community, usually have clean houses and are good cooks. But unless one desires to prospect for minerals or hunt tigers and other big game or study the natural history of the province there is nothing to see or do any distance from the railroads and the steamers.

The usual programme, after doing Rangoon, is to take the railway up the country as far as it goes, stopping off at the quaint old town of Mandalay, the capital, and returning to Rangoon by steamer. This can be done with comfort, and, if you hit one of the best steamers, with luxury—barring mosquitoes. It will take about three weeks, and a man who is fond of loafing can spend four weeks or even two months upon the river steamers with the greatest pleasure, and see everything there is to be seen in the country.

Rangoon has been successfully protected against the bubonic plague, the cholera and other contagious diseases from which the cities of India have suffered, by the enforcement of strict quarantine regulations. They are annoying to travelers, but have proved effective in the defense of the public health, and to-day Burma is the most healthful province in India. When our steamer came up the river the captain dropped anchor at the quarantine station, as all incoming vessels are required to do, and we

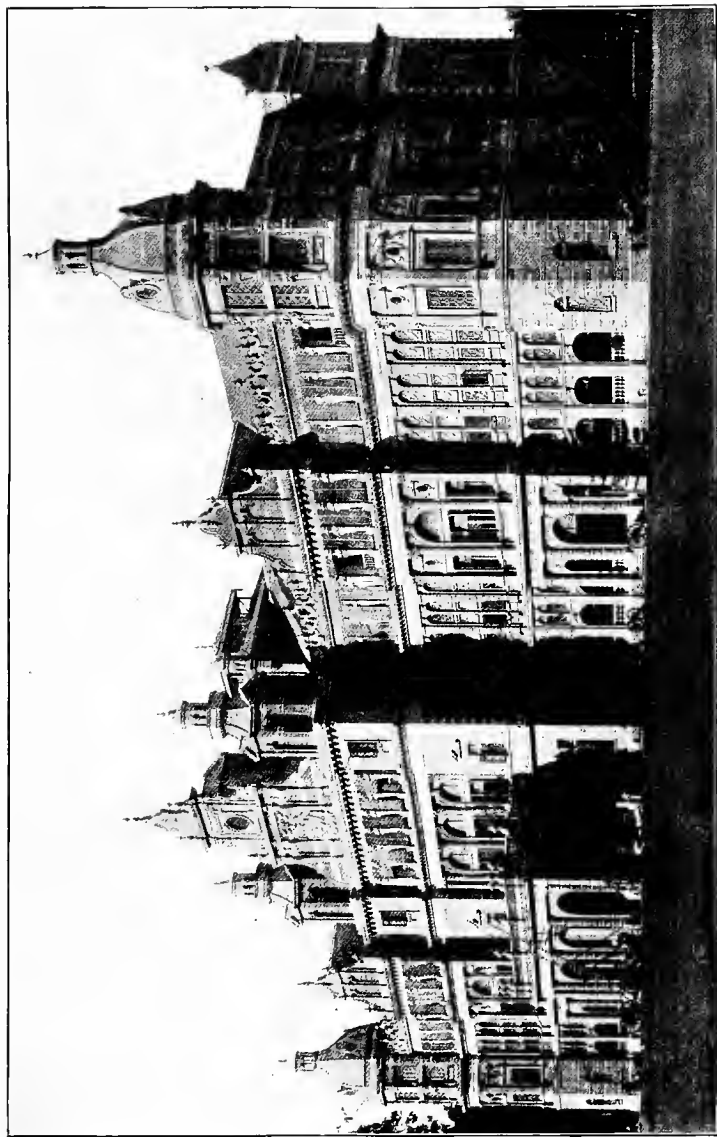
lay there what seemed to be a longer time than necessary. Everybody was impatient, and we growled and grumbled and abused the health officer and the government, and made the captain, who was even more impatient than his passengers, very unhappy. As usual we forgot that there were other ships in the river, and that a hard-working health officer who has to start out at daylight must take them in turn. He came aboard at last, accompanied by a staff of native clerks and a woman assistant, who examined the women passengers while he examined the men, and gave each of us a card, which we were required to present daily at the health office of the place in which we happened to be, so that the sanitary officers could keep us under surveillance. When we were traveling and could not comply with the regulation we were required to report ourselves at our first stopping place. The native passengers were not examined. They were simply sent to the quarantine station and detained there for ten days, so that if any disease developed the officials could control it. Their baggage was all fumigated. After this examination we were allowed to go ashore and had an opportunity to observe the easy and methodical manner in which the customs laws are administered.

There are only two large cities—Rangoon, the principal port, which has little more than 200,000 population, and Mandalay, which has about 225,000. Moulmein, an important place, has about 60,000, and five or six other cities have 20,000 or more. In all these towns American missionaries of the Baptist persuasion can be found, for Burma is one of the widest and most thoroughly cultivated fields. They have schools, churches, hospitals and other institutions for education, charity and evangelization and count their converts by hundreds of thousands.

Great Britain has controlled northern Burma since 1862, and southern Burma since 1886, and has practically dictated political and commercial affairs since 1826. Burma is governed in the same way as the other colonies of India, the executive authority being intrusted to a lieutenant governor, who is responsible to the viceroy at Calcutta, and has local magistrates under him in the various districts into which the province is divided. The people are easily governed; they are naturally a contented race and take little interest in politics. Their native rulers, who were overthrown by the British, treated them so badly that the liberal and enlightened British rule is thoroughly appreciated.

The modern part of Rangoon is a beautiful city. The streets are wide, well paved with macadam, shaded with noble trees and lined on each side with beautiful bungalows surrounded by gardens and groves. Many of the finest houses are owned and occupied by Chinese merchants and bankers, but the British are in the majority, and they have learned by long experience how to make themselves comfortable in the tropics. A good many Germans are going to Burma and are taking away some of the trade from the Englishmen, which is true of all of the cities of the East. The commercial aggressiveness of the Germans is particularly noticeable in China, but notable examples may be found in every city. The German Club has one of the most beautiful buildings in Rangoon. The English Club is larger and wealthier. Indeed, several modern clubs offer hospitality to all travelers. There is a fine public library, up-to-date schools, colleges and churches.

A well arranged museum stands in the Horticultural Gardens, where there is also a menagerie, a great at-



GOVERNMENT HOUSE — RANGOON

traction for the Burmese. "Jubilee Hall," for public meetings, was erected some years ago in honor of Queen Victoria, whose statue stands in the principal square. There is also a statue of Sir Arthur Phayre, the first British ruler of Burma. The jail is said to be the largest in the British Empire, having accommodations for 3,000 prisoners. It is considered a model of its kind, and the management has introduced the most approved methods of reform and discipline. The prisoners are kept busy in shops with a variety of industries. Their skill in wood carving and other art industries is illustrated in the exposition building standing on the other side of the road, where the products are sold to the public. We wanted to buy some screens and carved furniture, but were warned that they cannot be shipped without a certificate from the United States consul, and he would not certify to convict-made goods.

Nowhere is the wisdom and effectiveness of British administration more manifest than in Rangoon. During the last twenty years its population has increased from 60,000 to 200,000 souls, its foreign commerce from 46,000,000 to 210,000,000 rupees, its manufacturing industries from practically nothing to 50,000,000 rupees, and the growth continues steadily and the prosperity of the people was never greater than it is to-day. The harbor is full of ships, the banks of the river are lined with warehouses and quays filled with merchandise of all kinds, and at each railway station bags of rice are stacked up in small mountains waiting transportation facilities that the railway company is unable to furnish.

The public buildings are quite imposing, the parks are lovely and long boulevards encircle the city, running among pineapple plantations, groves of palms and bam-

boos, truck gardens and country villas, that look cool and comfortable. There are street car lines and other modern improvements in the new part of town, which seem to be well patronized. The markets belong to the municipality, and in them is sold everything that anybody could possibly want, most of the dealers being women. They are the centers of gossip for the Burmese women, who do most of their visiting there, and tourists are always fascinated by the picturesque costumes, graceful manners and free-and-easy cordiality of the natives. They seem to be fond of strangers, are without the slightest embarrassment, are always happy and full of good humor and act like a nation of children. The bazaars are alluring. They are filled with silks, silver, brass, lacquer work and carvings, sold at higher prices than we have been accustomed to pay in India, which is due to the advanced rates of wages. The business part of the city is a mixture of heavy masonry and bamboo huts. Formerly everything was built of bamboo, but more permanent buildings are being gradually introduced, and considerable capital has been invested in architecture already this year.

The retail business is largely in the hands of the Chinese, and you see queer names on the sign boards as you ride through the streets. I made notes of some of them, such as Ah Goo, Wing Sang Long, Wun Kit, Ah Lone, Yu Chuck, Ah Coon, How Long, and Ah Men, but they are no more amusing than some of the geographical names that appear upon the map. Evidently some funny man went out there early and got in his work with Dum-Dum, Poo-Poo, Zoo-Zoo and similar silly nomenclature.

The most conspicuous of the new buildings belongs to the Baptist Publication Society, which owns the finest printing plant in Burma and one of the best in the East.

သခင်ယေရှုခရစ်အခွင့်ပေးတော်မူသောပဌနာ။



ကောင်းကင်ဘုံ၌ရှိတော်မူသောအကျွန်ုပ်တို့
အဖ၊ ကိုယ်တော်၏နာမတော်အား ရှိသေလေးမြတ်
ခြင်းရှိပါစေသော။ နိုင်ငံတော်တည်ထောင်ပါစေ
သော။ အလိုတော်သည် ကောင်းကင်ဘုံ၌ ပြည့်စုံသ
ကဲ့သို့၊ မြေကြီးပေါ်မှာ ပြည့်စုံပါစေသော။ အသက်
မွေးလောက်သော အစာကို အကျွန်ုပ်တို့အား ယနေ့
ပေးသနားတော်မူပါ။ သူတပါးသည် အကျွန်ုပ်တို့ကို
ပြစ်မှားသော အပြစ်များကို အကျွန်ုပ်တို့သည် လွှတ်
သကဲ့သို့၊ အကျွန်ုပ်တို့၏ အပြစ်များကို လွှတ်တော်
မူပါ။ အပြစ်သွေးဆောင်ရာသို့ မလိုက်မပါစေဘဲ၊
မကောင်းသော အမှုအရာမှ လည်းကယ်နှုတ်တော်
မူပါ။ အစိုးပိုင်သော အခွင့်နှင့် ဘုန်းတန်ခိုးအာ
နုဘော်သည် ကမ္ဘာအဆက်ဆက်ကိုယ်တော်၌ရှိ
ပါ၏။ အာမင်။

Everything about the establishment except the workmen was imported from the United States, and it stands as a model American institution as well as a monument of Baptist enterprise and success. Its business is not limited to religious books, although it turns out vast quantities of that sort of literature, but every sort of lithographing and printing is done there in the modern style of the printer's art. The printers manufacture their own type and other supplies, which are also sold in every city of the province. The Burmese characters are not as artistic as the Arabian or Persian or Hindu, but are quite curious, as you can see from the illustration printed herewith, which is a translation of the Lord's prayer into Burmese characters.

According to the census of 1901 there are 120,768 Christians in Burma. Of these 25,000 are Roman Catholics, 15,008 belong to the Church of England, 7,500 are Methodists, 500 Presbyterians and 41,770 Baptists. The Baptists claim 74,700 adherents, which include the families of members of their church. Mr. F. D. Phinney, superintendent of the printing-house, told me there were 173 missionaries belonging to that denomination in Burma, 1,746 native pastors and mission workers, 741 organized churches, two theological seminaries, with 135 students, thirty-three colleges and boarding schools with 3,088 students, 420 other schools with 19,430 children under instruction, and there were 2,695 baptisms of natives in 1903. This is one of the most remarkable missionary successes on record. The Baptists began work July 13, 1813, when Adoniram Judson and his wife, Ann Hasseltine Judson, and Mr. Rice, having been refused permission to do evangelical work in India, came on to Rangoon, where Messrs. Marsden and

Chater had established a mission in 1807. The Roman Catholics had invaded the field more than a century previous, and had been quite successful. Dr. Judson and Mr. Rice were sent out by the American Board of Foreign Missions, which as you know, is under the care of the Congregational Church, but overhauled their theology during the voyage and became convinced that immersion was essential to salvation. So they resigned from the American Board and joined the Baptist organization. They spent the first two years in learning the languages and then began translating the Bible into Burmese and preparing literature for distribution among the natives. In 1816 they were joined by George Hough, who brought a printing outfit with him. They worked quietly in order to avoid notoriety. Mr. and Mrs. Judson and Mr. Rice wrote books, tracts, and leaflets in the Burmese language. Dr. Judson printed his translation of the Bible in 1834. It was one of the most notable literary works ever accomplished. Mr. Hough kept his presses going and got out portions of the Bible from time to time.

The first convert was baptized in 1819, a man of middle age and humble circumstances, who kept his conversion secret for fear of his family and friends. In 1822 a little church was organized with six or seven members. There was no opposition from the Buddhists, who have always treated the missionaries with respect and have offered them hospitality. The people were indifferent and their only trouble was created by native officials who were opposed to the education and enlightenment of the masses, and could contrive no way to make money out of the missionaries. The work continued to flourish until 1824, when war broke out between the British and the Burmese. The latter, not being able to distinguish between English-

men and Americans, arrested Messrs. Hough and Wade, who were living in Rangoon, and imprisoned them until the town was taken by the British. Dr. Judson and Mr. Rice, living at Ava, were also thrown into prison and kept there for two years. Several times they were sentenced to death, but their execution was postponed because they were the only interpreters the Burmese could depend upon in their communications with the British commanders, and they were finally released and detained at the palace of the king, where they became very influential and were instrumental in securing a treaty of peace in 1827. At the close of the war they settled in the city of Moulmein, began missionary work publicly and in earnest, with the consent if not the approval of the king, and from that day the Baptists have flourished.

Educational work was begun in 1827. Schools were established everywhere, and many of them have been self-supporting almost from the start. It is asserted that there are more self-supporting churches in Burma for the number of converts than can be found in any other missionary field. Some of the schools are handsomely endowed. Others are supported by commercial and industrial enterprises. At one place a school and church are maintained by the profits of a shipyard in which the members build boats and steam launches. They do a large business, and their profits are devoted entirely to educational and evangelical work. At another point the native Christians run a saw mill for the same purpose. There are several other curious and novel features in Burmese missionary work.

The Rangoon Baptist College, which occupies a beautiful site of seven acres on the outskirts of this city, exercises the widest influence of any educational institution

in Burma. It is the outgrowth of the demand of native Christians for facilities for the higher education of their sons and daughters. The movement for its foundation began back as far as 1851, but not until 1870 did the American Baptist Missionary Union take up the subject. Money was then raised, a site was purchased, a building erected, and May 28, 1872, Rev. Dr. Binney formally began instructions with seventeen students, whose number increased to twenty-eight during the year. In 1904 there were 754 students, mostly young men. A few young women in the normal department are being trained for teachers. About 300 students, from distant parts of the country, are boarders, the remainder being day scholars from within six or seven miles of the college. Two-thirds of the students are of Christian parentage, and nearly all of them native Burmese. The college is not a charitable institution. All the students pay for both board and tuition with the exception of a few who are working their way through. The standard of education is not as high as that of the average American college, but the curriculum takes the student up to the work accomplished in the sophomore year of our institutions. Graduates who desire degrees are required to study two years longer, but are eligible for entrance examinations to the Calcutta University. English is used throughout. All recitations and examinations are held in English except in the preparatory department, where it is found necessary to use the native language to explain the English. A manual training school has recently been added to the other departments.

Attendance upon Sunday schools, preaching services and Bible instruction is compulsory, regardless of the religious faith of the students, and it is found that even

that rule does not deter Buddhists, Mohammedans and members of other sects from availing themselves of the privileges offered. There is a great demand for the graduates in the civil service, the railway offices, manufacturing concerns and other institutions. They are also in demand for teachers in the public schools. Dr. Cushing, the president, could not tell me how many go into the ministry, because no record of the graduates is kept.

The government gives the school a subsidy of 15,000 rupees a year on the condition that certain branches are taught, and that sum pays about half the salaries of the teachers. The tuition fees amount to about 13,000 rupees, and 5,500 rupees are received annually from the missionary society in New York.

The Presbyterians have no missions in Burma, but there are several organizations of the Scotch and English branches of that sect, and the chaplain of the British garrison is a Presbyterian. The Established Church of England has several missionary stations, schools and hospitals. The American Methodists began work in 1879, when Bishop James L. Thoburn, then presiding elder of Calcutta conference, visited Rangoon, organized a society, purchased a piece of land and erected an humble little structure. It is now used as a school, while worship is conducted in a more commodious and appropriate building. At the last conference twelve American missionaries and fifty-four native pastors reported 440 members and 279 probationers. In 1903 eighty-one adults and forty-two children were baptized. There were nineteen Sunday schools, with 752 scholars and eighty day schools, with 846 scholars. Perhaps the most important and promising of the Methodist institutions is a girls' school, which has been in existence about twelve years, and has

made such rapid advancement that its building cannot accommodate its pupils, and a new one was erected in 1904 with funds raised by the Women's Missionary Society of Topeka, Kan. The Roman Catholic Cathedral is the only imposing modern building in Mandalay. The missionaries of that church have had great success among the Burmese. Their service, the candles, vestments and procession appeal to the dramatic instincts of the native more than the cold reasoning of the Protestants. The Baptist church, however, has the largest number of communicants at Mandalay, as elsewhere. There is a noble memorial of the late Adoniram Judson.

Judging from the signboards in the bazaars there are a good many Jews doing business in Mandalay, and they seem to have the largest and busiest establishments. One of the signs reads "Moses Aaron and Friends;" another bears the name of "Isaac Abraham and Friends."

II

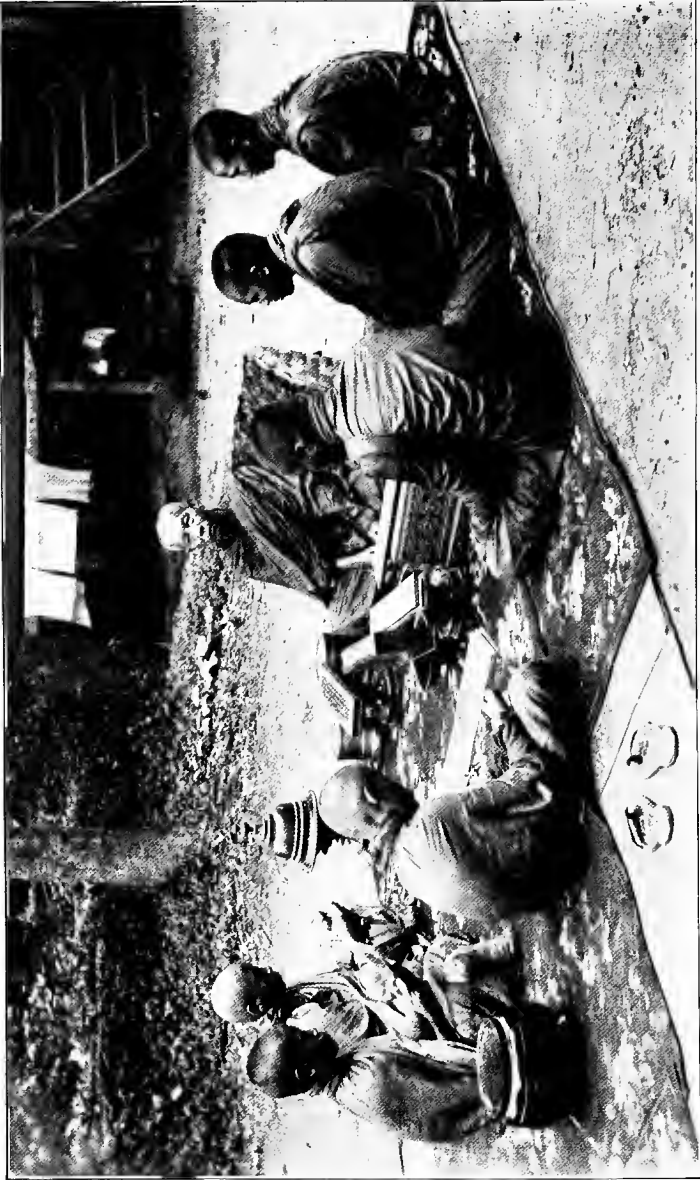
THE BUDDHISTS OF BURMA

The entire population of Burma are Buddhists, except the 120,000 Christians. But Burmese Buddhism is very different from the genuine article. The purity of that beautiful and sentimental philosophy has been corrupted by ignorant and depraved priests. Instead of self-sacrifice and the suppression of passion and desires, the Burmese variety is pure selfishness. Its believers are taught to bestow alms, build temples and pagodas and to do good in other ways, not for the benefit of other people, but to acquire merit for themselves. Everything a Burmese does is with a singleness of purpose—his own advancement in the favor of the gods. The Buddhists of Burma are spirit worshipers also. They are saturated with superstition. They believe in all kinds of demons and evil sprits, which they have borrowed from the Taoists of China on the one side and the Brahmins of India on the other. They see significance in every sign and an omen in every dream, which must be interpreted by sorcerers and soothsayers in their monasteries, who exercise a powerful influence over them. The ability and integrity of these charlatans to read signs command complete confidence. The advice and guidance of the priests is also necessary to secure forgiveness for sin and to escape its penalties. There are 227 sins listed in the Buddhist book of doom, and the penalties vary. Most

of them can be avoided by contributions of money, by the erection of pagodas or by pilgrimages to sacred places, where "merit" may be acquired at the same time.

The priests of Burma teach metempsychosis also, which means the transmigration of souls after death into new bodies and conditions. This doctrine was not taught by Buddha, but was borrowed from the Brahmins. The form of reincarnation of a human soul after death is determined by the record of merit or demerit acquired during life from good or bad actions. The soul of a man may be transferred to the body of a saint or a snake, an elephant or a pig, a viper or a dog, or any other creature, despised or admired, honorable or infamous, according to his deserts, and the favorite curse of the fakirs in India and Burma condemns the soul of the object of enmity to eternal abasement and humiliation in the body of a toad or some other loathsome creature. The gods keep a credit and debit account with each soul in a great book above. All good acts are recorded on one side and all evil acts on the other, and the balance drawn at death will determine whether the subject shall improve his position or not in the next life. The spirits of Burmese Buddhists never remain in the same stage. They are either progressive or retrogressive. They ascend or descend the scale of happiness or misery for countless ages until "Nikban" or final emancipation is attained, when they are delivered to eternal paradise in Nirvana or doomed to one of the seven hells with different grades of torment.

Buddhist priests are celibates, living in common in monasteries. Every man becomes a priest at some time or other of his life, if only for a day, and usually for a year or two years when he is a child, in order to purify



A BURMESE SCHOOL

his soul, to acquire knowledge of sacred things, and what the priests call "enlightenment." It is a serious ceremony and may be compared to confirmation in the Episcopal or admission to membership and first communion in other Protestant churches. Lads from 10 to 14 years old enter the monasteries and remain for a given period under the instruction of the priests. If they do not wish to continue the studies and adopt that life they are sent home at any time. No compulsion is used. If they conclude to adopt the priestly vocation they become "punjees," or novices, what the Chinese call "learn pidgins." They shave their heads, put on robes of yellow, which is the color of humility and contrition, and become the disciples of priests for two years. After the expiration of two years the punjee can choose whether to return to the world or remain in the monastery. In the latter case he is kept under instruction two years more. Then, at the end of that period, he makes a pilgrimage to some sacred shrine, and during his absence is required to decide for himself whether he shall continue in the priesthood. The choice is always voluntary, and even Protestant missionaries are willing to admit that large numbers of the priests are good men, honest and sincere, and living lives of piety and usefulness.

A Buddhist priest owns nothing. He cannot hold property. He surrenders everything he has of value when he enters the priesthood except his robes of yellow cotton and a little brass bowl which is needed for his food and drink. The monasteries are maintained by private benevolence, and no greater act of "merit" can be performed than building or repairing one. Every morning shortly after sunrise the "punjees" leave the monastery with large brass pots and wander through the streets of

the town in which they live collecting food for the priests and themselves. Each of them takes a street or one side of a street, and as they pass along they make their presence known by striking little gongs, ringing bells or blowing whistles. Gongs similar to those they use can be purchased at any of the temples. They have very sweet tones. The "punjee" never begs, but after giving his signal stands at the door until the housewife appears with an offering of rice, curry, vegetables or fruit, which is dumped into his brass pot, and he continues on his way. The market places are canvassed in a similar manner, and when his route is completed the "punjee" returns to the monastery and the food is distributed among the inmates. It is frequently asserted that the Buddhist clergy will not accept money, but I have tried them often and have never known one to refuse it. Every village has a monastery with two or more inmates, and often in the larger towns as many as fifty or sixty live under the same roof. According to the census of 1901 there are 15,371 monasteries in Burma and 122,428 priests and punjees. The head of the church is an archbishop, who resides at Mandalay. The late archbishop died in 1895. Pagan Sadaw was elected his successor by a general assembly of priests, and is now performing the duties of the office, although the election has not been confirmed by the government because of some irregularities.

The highest grade of priests are known as "rahans," which means "perfect ones," and they number 25,507; the next grade are "upazins" or "sayas," which means teachers, and they number 20,771. Under them are the 45,369 "punjees," which means probationers. The latter include students, disciples and servants, and the great majority of them are under 15 years of age. Some of

the "rahans" are genial, scholarly men of fine appearance and profound learning, although they know nothing whatever of modern sciences or history. They welcome strangers to their monasteries and will talk freely with them on all subjects. The Burmese Buddhists, as a rule, are not bigoted, or jealous, or unkindly, but are very tolerant to believers of other creeds and seek rather than avoid theological controversies.

The "sayas" or teaching priests have schools in every village, in which they teach the children to read and write and other elementary branches, but their own knowledge is limited and they are not competent to go any further. They are well spoken of and generally their influence is for good. There are about 600 schools under their care in the monasteries and temples with upward of 250,000 pupils, who lie on their stomachs on the floor as they study, usually in a circle like the spokes of a wheel, with their heads turned toward the teacher, who sits in the center. There are also a few government schools, but the inability to secure competent teachers who know the Burmese language prevents their extension.

And the government takes a very conservative view of the educational question. It considers it wiser to encourage the monastery schools and limit education of the peasant class to the elementary branches than to maintain a forced system which is apt to make the young country people restless and take them from the farms into the cities. Higher education is left entirely to the missionaries. Burma has no state colleges, academies or high schools, but the facilities for a liberal education are abundant. High schools and academies can be found in every part of every province, numbering altogether more than fifty, with between 5,000 and 6,000 students, most of

whom are qualifying themselves for positions under the government and in commercial and industrial enterprises. The greatest weakness of the educational system in Burma is the lack of schools for girls, which I was told cannot be supplied because there are no teachers. Everyone who has had anything to do with the education told me the people are eager to learn. The children are very bright. They have keen perceptions, retentive memories, a sense of humor and amiable, generous dispositions, and they are gifted with cunning natural instincts like an animal; but their reasoning powers are defective. They hate manual labor, however. It is often the case that the laziest are the most anxious to learn. On one of the boats we patronized on the Irrawaddy River I found several men with primers, from which they were studying English during the idle voyage, and upon asking questions learned that they were trying to qualify themselves to do business with foreigners.

The missionary schools have done a vast amount of good. Everywhere you go in Burma you will find their graduates, who talk English and know a little something of modern affairs. As a rule they are not familiar with geography and cannot distinguish between Americans and Englishmen. The man who showed us about the palace at Mandalay took us into the former grand audience chamber of King Thebaw, which, he told us, was an American church, but when I came to question him I discovered that he classified all Protestant churches as American, and was not familiar with the rather important fact that Great Britain and the United States are two different countries. The delusion is due to the fact that nearly all the missionary work in Burma has been done by our countrymen, and nearly all of the foreign schools are

maintained by them, while the government is English.

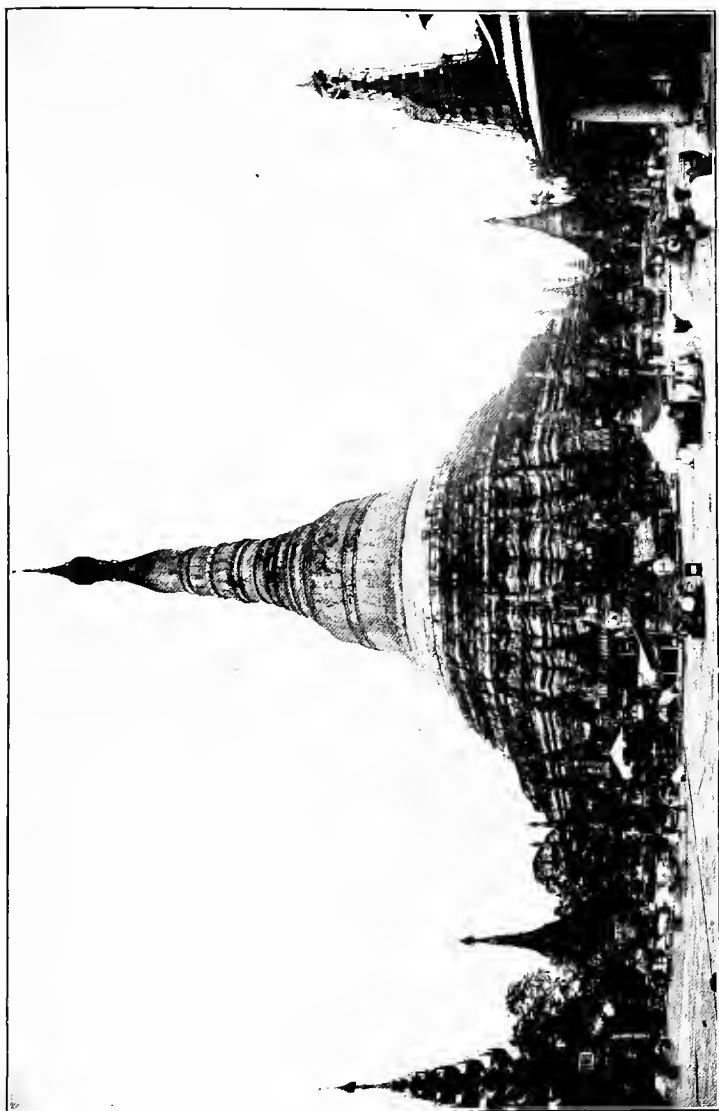
Slowly but surely the great fabric of Buddhism, which has stood in Burma for 2,000 years, is breaking down and crumbling away. It cannot stand the test of education. It cannot endure the light of modern inquiry; it does not conform to the demands of modern civilization; it does not apply to the wants and needs of progressive minds, and as the common people are educated and extend their knowledge and experience, its influence must disappear.

Whether its believers will adopt Christianity when they abandon the faith of their ancestors is doubtful. The failure of the foreign population to exemplify the ideals taught by Christianity, and to observe its principles, always puzzles the heathen mind, and our theological differences are an obstacle to his understanding, although he is accustomed to similar controversies in his own religion. No one is so keen as a pagan to realize the difference between preaching and practice, and he usually comments upon it with cynical amusement, which impairs, if it does not destroy, his faith in our pretensions and sincerity. It is comparatively easy to teach him that his gods are impotent, and that the evil spirits which inhabit the atmosphere cannot affect his affairs or change his destiny, but the controversy over the baptism by sprinkling or immersion and other differences in the interpretation of the Bible are too complicated for him to grasp, and he finds it easier to drift into indifference and materialism.

Christian missionaries get many converts from Buddhism, however, and occasionally the Buddhists get one from them. Peter, our guide, told us of two Americans who had turned Buddhists and were living in a monastery near Rangoon. He said he had taken several of their fellow countrymen to see them, and would guide us

there if we wanted to go, but upon investigation the American "punjees" turned out to be an Australian Irishman who had disappeared a few months previous and Allan McGregor, a brilliant young man of Scotch Presbyterian ancestors, who was educated to be an electrical engineer and analytical chemist. He went to Burma to accept a position under one of the oil companies, and, having a taste for theology, took up the study of Buddhism. He became enthusiastic over the beauty of its sentiments and decided to devote his life and talents to the reform of the church and the restoration of the religion to the original principles as taught by Buddha. He shaved his head, put on a yellow robe, lives in a monastery on the road to the big pagodas, and has undertaken his mission by the publication of a magazine which has good literary merit, but few readers.

The holiest place in Burma, the most celebrated and sacred shrine in the entire Buddhist world, which is visited by thousands of pilgrims from every country where that faith prevails, is the Shwe-Dagon Pagoda at Rangoon. It stands upon an eminence about two miles from the city. The terrace, 166 feet above the surrounding country, is 900 feet long by 680 feet wide. From it rises a splendid column 370 feet high, circular in form, with a circumference of 1,355 feet at the bottom. The summit is tipped by a magnificent iron spire, or "umbrella," as it is called, constructed of a series of gradually diminishing rings as the top is approached, and culminating in a "Sein-Bu" or crown of gems, which was presented by Mindon Min, the late King of Burma, at a cost of \$250,000. The column is a solid structure of brick, stone and cement, and its peculiar irregular form is not seen outside of Burma. There are pagodas in



SHW E-DAGON PAGODA — RANGOON

Siam, the Malay peninsula, China and Japan, but they differ from those in Burma both in shape and ornamentation.

The Shwe-Dagon is a mighty, glittering, golden shaft dominating the landscape from every side, and being gilded from base to summit is more conspicuous than any other architectural design of the same size could be. The innumerable hoops with which it is bound are hung with little bells of gold, silver, copper, bronze and composition, and each of them represents an offering made by some devotee. They tinkle sweetly as they are disturbed by the breeze and make most fascinating music.

Upon the side of the shaft toward the city, about one-third of its height from the ground, hangs the skin of a tiger, and the priests tell you a marvelous story that is confirmed by ample authority. Several years ago the animal which wore it came out of the jungle and climbed up the gilded surface of the pagoda to that height, where it stood helpless and bewildered, unable to go higher or to retrace its steps. It seems almost incredible, for the surface of the pagoda is slippery with gold leaf and almost perpendicular, but nevertheless the story must be believed. The priests, pilgrims and peddlers around the different temples became frantic with excitement, and somebody with a cool head notified the guard at a neighboring barracks. When the officer of the day was informed he took his rifle and hurried to the pagoda, followed by a corporal and a squad of armed men. Only one shot was fired. The captain was an accomplished marksman. He raised his rifle, took careful aim, there was a sharp report and the lifeless carcass of the beast came tumbling down the side of the pagoda, to the amazement of the worshipers, who to this moment declare that a

miracle was performed. The animal was skinned and the pelt was hung at the exact spot where its owner was standing when the death shot was fired.

The terrace upon which the pagoda stands is crowded with shrines, temples and rest-houses erected by kings and rich men of the Buddhist faith. They are "too numerous to mention," but represent an enormous expenditure of money, and contain some of the most beautiful decorations and exquisite carving you can imagine. Each temple and shrine contains a figure of Gautama, the sitting Buddha, in the usual posture, with his legs crossed and his hands folded, or with his right arm extended. That is supposed to be the attitude of Gautama when he sat under the Bo tree at Gaya, India, and preached to his disciples. The images have no beauty or artistic merit. Most of them are made of wood, gilded, and some of marble and others stone. There are several hundred all together.

Each image is decorated by offerings of flowers, rice, paper flags, fruit, candles, perfumery, incense and other simple gifts expressing whatever emotions stirred the hearts of the persons who offered them, and their faith is sublime. They come from every part of the Buddhist world, men, women, children, with eager, earnest faces, and most of them clad in brilliant costumes of silk, gorgeous turbans and all the ornaments they own. Others wear white linen jackets, silk skirts and shawls. The Shans, Karens, Siamese and Chinese appear in their peculiar costumes, and every one wears his best. No pilgrim approaches this sacred place without great preparation, and I do not know where else one can find so good an opportunity to see the different types of the eastern races. But they are not all attractive or happy.

Among them are pilgrims with hideous diseases; lepers, paralytics, cripples, consumptives, the lame and the halt and the blind, some of them feeling their way and creeping over the slippery pavements, others being led or carried by kind and generous friends. Each bears some gift, some pious offering, no matter how simple, to place upon an altar or to lay at the feet of one of the idols that mean so much to them.

The terrace is approached through a long passage and up many flights of steps. On each side are booths at which offerings of every description are sold, candles, incense, food, toys, knickknacks and every conceivable article. The dealers must do a good business, or their shops would not be so numerous and the stocks upon their shelves would not be so large. At forty or fifty stalls toys and dolls can be purchased, and curiously enough they are favorite offerings to the gods. You see them lying around the feet of the Buddhas in almost every temple. There are several book stores at which Buddhist literature can be purchased in twenty different languages and dialects. But the largest number of stalls are devoted to sweetmeats and flowers, for no pilgrim is too poor to purchase a marigold or some other pretty blossom to lay at Buddha's feet.

The processions are continuous during the twenty-four hours, for, like the Hindus, the Burmese know no difference between night and day, and the scene after sunset is even more novel and weird than in the daytime. The gilded temples, the gorgeous decorations, the crowds of worshipers in their brilliant costumes are more picturesque in the heavy shadows, the flare of torch and the flickering candle light. Most of the pilgrims are gay, laughing and joyous; others are sad and wretched. Their

distress and anxiety are pictured upon their countenances. There is no reverence, no solemnity. The people are as noisy and as bustling as they could be in a market place, and as they approach the shrine they seek they beat the gongs and bells that hang in front of other images with a manner that seems more like mischief than devotion. Hundreds of gongs and bells of all sizes are hanging wherever there is a place to suspend them. Beside each are padded hammers or ordinary wooden sticks which the worshipers use to strike them. The air is clamorous with sound.

Under a gaily decorated wooden shed hangs the third largest bell in the world, so large that half a dozen men can stand within it. It weighs forty-two tons and bears a long inscription recounting the "merit" gained by King Tharrawaddy, when he presented it in 1840. This bell has a curious history. During the second Burmese war the English seized it and intended to carry it off to Calcutta as a trophy, but by some mishap it dropped into the Rangoon River and settled down until it was buried in the muddy bottom. English engineers worked for weeks, but failed to raise it, and the attempt was finally abandoned. Twelve years later, having obtained permission from the authorities, a gang of natives under the direction of a Buddhist priest, entirely ignorant of physics or engineering, rigged a rude contrivance by which the huge bell was hoisted from the mud to a flatboat, towed to the bank, transported on rollers a distance of four miles up the hill and hung where it may be seen to-day under a shed beside the pagoda. Its recovery and removal did not cost a farthing. It was all done under the direction of ignorant priests by volunteer labor.

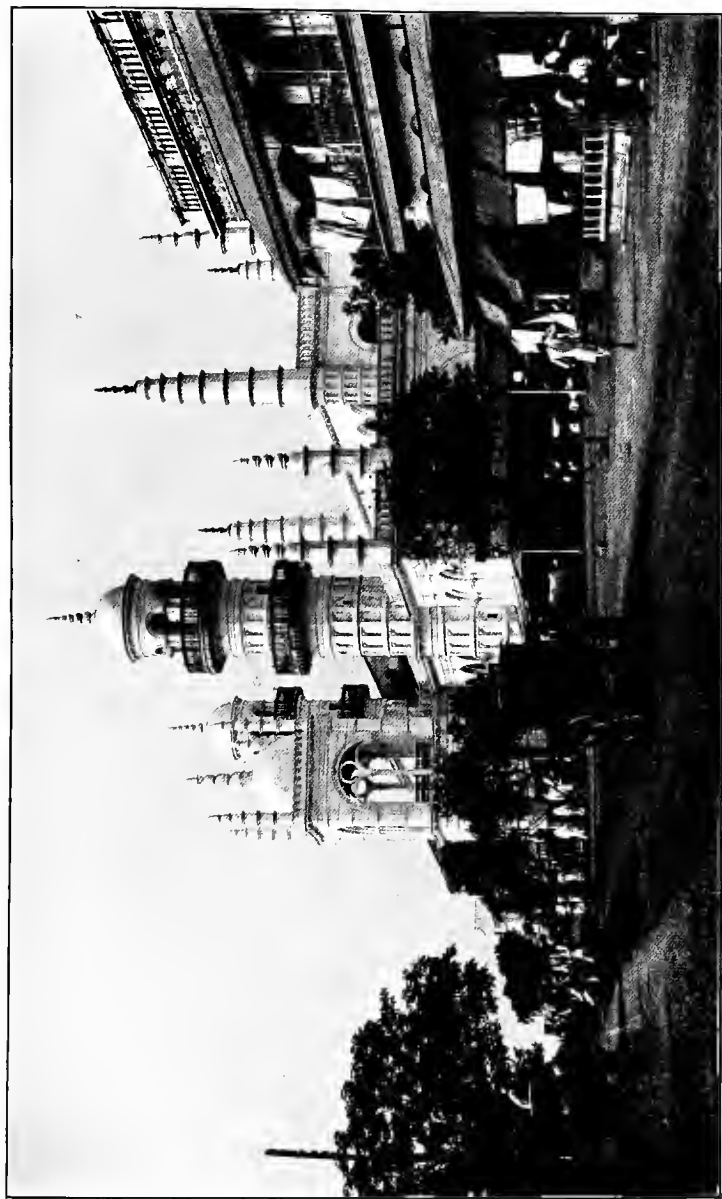
It is impossible for me or anyone else to describe the

conglomerate assortment of temples and shrines that are crowded together upon the terrace. It would require a volume to do them justice, and their picturesqueness could not be portrayed in words. Nowhere else is there such a display of teakwood carving and gilding and fantastic forms of architecture. Artists say that the designs and decorations are barbaric, which is true, but they are characteristic of the oriental races they represent, and express in a most vivid manner their ideas of beauty. In many of the temples may be found priests reading the Buddhist scriptures or preaching to throngs of worshippers. Hundreds of "punjees," or young monks, with naked legs, yellow robes and shaven heads, wander about among the crowds or sit in groups in the shade of some fantastic structure. Nuns in white robes, with rapt faces, move silently among the merry throng; and in shady corners may be found numerous "sayas" (soothsayers and fortune tellers), squatting on the ground, with books of reference and tablets before them, and never out of sight are the professional mendicants, who poke their brass bowls toward you for offerings.

In a conspicuous place near the main entrance, from morning till night, seven days in the week, sits a grotesque dwarf with an enormous head and a small, misshapen body. His hair is long and made up into artificial curls, and his face is covered with a heavy black beard. His eyes are large, dark and piercing, and are overhung with bushy black eyebrows. He has a powerful voice and a loud-sounding gong, which he pounds incessantly, screaming at every person who passes for an offering to assist him in building a shrine that he may "acquire merit" in heaven. He has sat continuously in that identical place for more than five years, begging in the same

manner for the same purpose, and I was told that he had accumulated several thousand dollars, chiefly in gifts of pennies, so that he is about to commence the erection of the shrine which is to give him a high place in heaven.

The hill upon which the pagoda stands is surrounded by numerous monasteries filled with monks and priests and punjees, and large rest houses where pilgrims are entertained during their stay in Rangoon. Thousands of smaller but similar pagodas are scattered all over Burma, in various stages of ruin and decay. Some of them are splendid structures, others are simple piles of sun-dried brick heaped together at a nominal cost, but equally effective in serving the purpose for which they are intended. Building a pagoda among the Burmese is the same as a pilgrimage to Mecca by a Moslem. It removes all doubt of eternal happiness. Hence every man who can get money enough erects a little tapering spire of cheap brickwork and cement, smears it over with stucco and, if he can pay the bill, covers it with gold leaf. As "merit" attaches only to building it, it is not necessary for him to keep the pagoda in repair. Hence the most of them are in a state of decay. The only ones carefully kept are found in large cities or have some sacred association or possess relics of Buddha. At Syriam is the oldest pagoda in Burma, and one of the most important, for it was built in the year 580 B. C. to hold two hairs from the beard of Buddha. A bone and a tooth of "the enlightened" were added 350 years later. Several similar relics, a tooth, four hairs and a number of pieces of bone at the Shwe-Dagon pagoda give it its peculiar sanctity. The most important relics of Buddha, however, are in Siam.



THE MUSJID - RANGOON

III

THE QUAIN CITY OF MANDALAY

It is 386 miles from Rangoon to Mandalay. The train leaves Rangoon at 2 o'clock in the afternoon and reaches its destination about 6 o'clock in the morning. The track is a three-foot gauge. The cars are similar to those used in India. Travelers are required to take their own bedding, and are given bunks similar to those in cabooses on freight trains in the United States, free of charge. If one prefers a hard bed to a soft, he will be gratified, and may enjoy a night upon a Burma railroad. If he is devoted to luxury he will consider it uncomfortable. The point of view is everything. People who go to such countries must not expect to have the comforts of home, but they will not suffer hardships.

During the afternoon our train passed through a long succession of rice farms, where the harvests had been gathered and threshed, and were piled up in immense stacks of bags, on both sides of the track, at every station. You would not suppose there was so much rice in the world, but the rice eaters outnumber the wheat eaters two to one. They told us that the railway company did not have sufficient cars to accommodate the traffic, and this rice was waiting for transportation. After we passed out of the delta of the Irrawaddy, which has soil of amazing richness and is closely cultivated, the train entered an

entirely different country. Hills began to arise from the plains around us, and between them were jungles of most luxuriant vegetation, groves of palm trees and bamboos, and great far-spreading teak trees, which bring so much wealth to that country. The summit of each hill is crowned by a white or a gilded pagoda, and groups of bamboo huts are placed in picturesque locations around them.

The bamboo is the most useful of trees. It has a thousand uses, and nearly all the houses of Burma are built of that material. The builders need nothing else. The larger trunks furnish the framework and girders, the smaller trunks the rafters and the floor; the roof is thatched with the leaves and the walls and partitions consist of sheets of mats braided of strips of split bamboo. The tree not only furnishes shelter, but food for the people. By rubbing two pieces together they ignite a fire of bamboo twigs. Then they pick the tender shoots and buds from a tree and cook them in a hollow section of bamboo trunk.

At every railway station we saw crowds of natives—men and women, dressed in the gayest of colors. They wear strips of plaid silk around their legs, fastened at the waist and reaching to their ankles, and jackets of white cotton, newly washed, starched and ironed, and turbans as gay as Joseph's coat. The majority are women. They show a childish curiosity about foreigners. They wander up and down the platform smoking "whacking white cheroots," laughing, joking and commenting critically upon the appearance and behavior of the passengers. There are curious freaks among the crowds also—natives who apparently pride themselves upon their eccentric appearance. We saw a man with one long black side

whisker covering his left cheek, which he was continually stroking. The other side of his face was entirely bare. The natives are evidently fond of sweetmeats, if one can judge by the number of peddlers offering confectionery, candied fruits and other refreshments at the railway stations, and they did a thriving trade everywhere the train stopped.

There are rest houses at every station where strangers and tired people can sleep and rest without charge, but they are entirely empty of furniture and without a single comfort. Patrons must furnish their own bedding and pick up their food where they can. Rest houses are provided in every village, and often by the roadside when the distances between towns are greater than usual. It is a beautiful benevolence peculiar to Burma. You occasionally find them in India, but they are not so general. And their value is illustrated by the extent to which they are patronized.

The Burmese are a restless, uneasy people, continually seeking diversions and habitually visiting their relatives and neighbors. Traveling costs little when they go on foot, or in bullock carts, for they take their food along with them and can occupy rest houses without charge as long as they please. Frequently when a congenial party happens to gather in one of them it remains for a week or ten days having a good time, gossiping, singing, playing games and practical jokes, and entertaining each other entirely regardless of responsibilities that may rest upon them. It is often asserted that the Burman is the most irresponsible creature in existence, and to judge from outward appearances that must be true. He doesn't care what happens so long as he has a good time, and always

expects other people to participate in his enjoyments.

The cattle are enormous creatures, similar to the caribou of the Philippine Islands. They are awkward and slow, but are docile, hardy and possess enormous strength. The sheep and goats are twice the size of those we have in America and their wool is long, thick and coarse. You often see goats as large as yearling colts. They are milked, used for draft purposes, and their wool has a high value.

The houses are simple structures, being built entirely of bamboo and thatched with reeds. They are usually in two parts, the front part facing the street, being raised from the ground about two or three feet on piles, and in it business, visiting, gossip, meals and the everyday affairs are carried on. The back part, which is raised about three feet higher, provides sleeping accommodations and rooms for storage. Underneath it are the stable, cattle shed, poultry pen and playground for the children. The food of the people is mostly fish, vegetables, rice, millet and salad.

Nearly everybody is tattooed; covered with figures and floral designs from his waist to his knees. The art has been carried to a higher degree than in any other country except Japan. The tattooing is usually done when a boy is 12 or 14 years of age. When the artist is engaged the child is stupefied with opium and kept in that condition until the job is finished. It usually requires three or four days and is very painful, the colors being forced into the skin by the use of needles. Nothing pleases a Burmese gentleman more than to ask him to show his tattoos. He will strip for that purpose at any time and any place with great pride and satisfaction.



"A WHACKING WHITE CHEROOT"

Everybody smokes—men, women and children—and it seems to do them no harm. They do not use pipes or cigars, as in other countries, but have enormous cheroots from ten to fifteen inches long and an inch in diameter, made of chopped tobacco leaf, corn husks, dried bamboo leaves and other material, with a corn husk wrapper. They contain very little nicotine and are almost tasteless to anyone accustomed to smoking tobacco. Physicians say that they are entirely harmless, and they must be, because children 6 and 8 years old smoke them without the slightest injury, and every other woman you see has a long cheroot in her hand. She places it to her lips every few seconds and inhales a mouthful of smoke, which she swallows and then blows out of her nostrils. You remember Kipling's poem:

'Er petticoat was yaller an' 'er little cap was green.
 An' 'er name was Supi-yaw-lat—jes' the same as Thee-
 baw's queen,
 An' I seen her first a-smokin' of a whackin' white cheroot,
 An' a-wasting Christian kisses on an 'eathen idol's foot;
 Bloomin' idol made o' mud—
 Wot they called the Great Gawd Budd—
 Plucky lot she cared for idols when I kissed her where
 she stood!
 On the road to Mandalay.

When the mist was on the rice fields an' the sun was
 droppin' slow,
 She'd get her little banjo an' she'd sing "Kullalolol,"
 With her arm upon my shoulder, and her head agin my
 cheek,
 We useter watch the steamers and the hathis pilin' teak.

Elephants a-pilin' teak
 In the sludgy, squdgy creek,
 Where the silence 'ung that 'eavy you was 'arf afraid to
 speak!
 On the road to Mandalay.

Friends told us that we could see the real Burmese in the interior better than at Rangoon, which proved to be a fact. The native does not take kindly to cities, but prefers country life, and is an incurable loafer. His greatest pleasure is to gossip with his neighbors and entertain at "pwe"—a sort of outdoor evening party. Whenever a Burmese gets a little money ahead he will either build a pagoda for the benefit of his soul or spend it in hospitality, inviting his neighbors to a "pwe" whenever there is the slightest provocation. "Pwes" are given when a child is born, when a daughter's ears are pierced or after a boy is tattooed, on a birthday or marriage anniversary or on any other occasion that will furnish an excuse. They are always given in the open air, and if the host has no garden he blockades the street in front of his house with tables, chairs and other furnishings. No formal invitation is necessary, but a general announcement is made, and everybody is expected—rich and poor, old and young, foreigner and native.

Burma is literally a free country. Nobody seems to have secrets or care for privacy. Neighbors are in the habit of entering each other's houses without knocking or giving warning of any sort, and treating them exactly as they would their own; overhauling their contents, helping themselves to whatever they want, and making themselves perfectly at home under every circumstance. The same freedom is permitted to foreigners. Every-

body told us that the more curiosity we showed about the people the better we would please them, and if you stop a woman on the street and examine her costume and finger her jewelry she will appreciate it as the highest compliment you can pay her. We have tried that experiment with moderation, and have found the statement to be true. The Burmese are the most generous people in the world. If they have only a crust they will divide it with the first-comer and expect him to do the same with them. There is no country in which the golden rule is so generally observed.

"Pwes" last for hours, beginning late in the afternoon and continuing until daylight the next morning, or until all the food and drink are consumed and the guests are tired out. There is no drinking of stronger drinks than tea, and, although everybody is noisy and shouts of laughter and the clamor of conversation can be heard for a block, there is no quarreling or disorder. Everybody is good-natured. Everything is decent and well conducted. Foreigners who happen to encounter a "pwe" are always urged to remain. They are promptly accommodated with seats, offered refreshments, and treated by everyone with generous courtesy, which is a national characteristic.

Sometimes a stage is erected in the street and a theatrical entertainment or a dance is given by professionals or amateurs; by jugglers, conjurors or clowns. Sometimes an orchestra will give a concert assisted by singers from the neighborhood. There is a variety of entertainments, and everybody does his share. The orchestra is composed of drums, gongs, fiddles of all sizes and other native string and wind instruments. The national instrument resembles the marimba of South America, being made of cross pieces of bamboo graded according to size, placed

upon two long strips and struck with little hammers or mallets, like a xylophone. The orchestra makes most inharmonious music, but the people seem to enjoy it, and their songs, like those of other orientals, are without melody. Most of them are monotonous chants in a minor key. The dancing girls are similar to the nautches of India, and their dancing consists of gestures and posturing, intended to express sentiments and emotions—a very slow sort of pantomime.

Mandalay resembles Seoul, just as the rest of Burma resembles Korea, with the same thatched houses, the same types of Mongolian people, wearing similar costumes. It might be made one of the most beautiful cities in Asia, for it stands in the midst of a fertile plain on the banks of the broad Irrawaddy, and its wide streets are planted with noble trees. Above their deep olive foliage the spires of gilded pagodas rise in every direction, which seem all the more brilliant in contrast with the green; but when you come close to them you are disappointed at the cheap manner in which they are made and the tawdry decorations. There is not a single building of architectural merit in the entire city—although many are fantastic and curious—nor one which is liable to last more than a generation. The carving is exquisite in many cases, and the teakwood is, of course, durable, but both have been ruined by treatment, by cheap gilding and the use of ugly garish paints, while the almost universal use of galvanized iron for roofing is a disfigurement of the entire city.

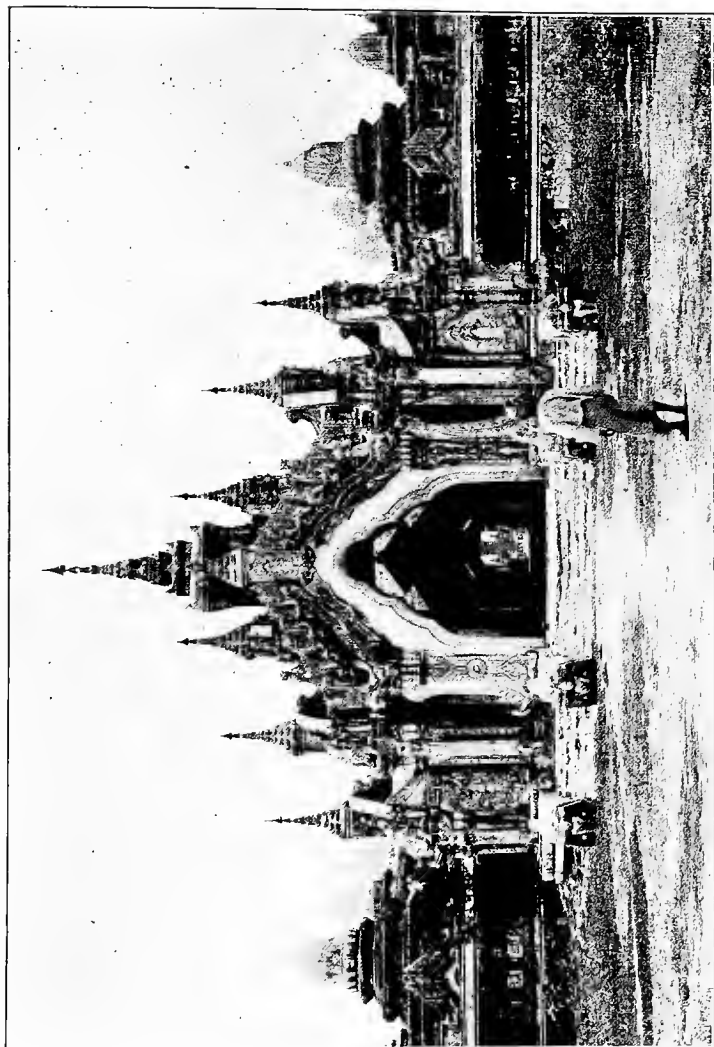
The residences of the people, excepting a few foreign houses, are all cheap structures of matting and bamboo thatched with palm leaves. The assessor's report shows that the average assessed valuation of the houses of Man-

dalay is £2 7 shillings, which is equivalent to about \$11.50. This is explained by an order issued by King Mindon Min, when the city was built, and which was enforced by King Thebaw, his successor—two of the most intolerant ruffians and rascals that ever occupied a throne. When the former founded the city he prohibited the use of brick and stone in buildings for fear his subjects would use them as a means of defense in case he found it necessary to discipline them. One of his ministers is credited with having suggested an edict requiring all houses to be built of inflammable materials so that the soldiers could burn them out without delay in case of an emergency. Twenty-five years later, under Thebaw's reign, the same regulations were enforced, and a new one required every man's house to correspond in form and size with his social status. Nobody but the members of the royal family, or ministers, military officers of a certain rank, or the aristocracy was allowed to use brick, stone or other permanent material.

Since British occupation this regulation has been abolished, and as the old buildings burn down or decay they are replaced with new ones of better materials. Just now a great public improvement is going on. The bazaars of Mandalay, which were considered the most interesting in the East, were burned down in the summer of 1903. The destruction was complete. The flames wiped out everything within an area of twenty acres. The land belonged to the municipality, which has since erected a fireproof, two-story structure that will accommodate several thousand of the small shops that are in vogue in that part of the world. Several days may be spent in a most entertaining way visiting dealers in silk, carvings and other native products. The specialty of Mandalay is

carved teakwood, but the people are very ingenious, and make many other interesting things.

Somebody with a fertile imagination in 1859 suggested to King Mindon Min the fantastic idea of "acquiring merit" with the gods by erecting long rows of pagodas exactly alike. He selected a site about half a mile square just outside of the walls of the palace, and there carried out the scheme in a most remarkable manner. The place is surrounded by a high wall, with four imposing entrances at the cardinal points of the compass, and the place is known as "The Four Hundred and Fifty Pagodas." They are arranged in long rows of twenty-six pagodas, alternating with rows of lemon trees, which have been planted between them. The pagodas are twenty feet high and about eight feet square, made of brick, stuccoed in fanciful designs and covered with whitewash. In the center of the inclosure is an imposing pagoda of the same design, reaching the height of sixty-two feet, with platforms and galleries at different elevations where people may stand and look over the extraordinary scene before them. Although they are called "The Four Hundred and Fifty Pagodas," there are many more than that. The Buddhist priests in charge of the place claim that there is an even thousand, but the English photographer told me that he counted them a year or so ago and found exactly 729. It was too hot for me to count them, but anyone can see that the latter figure is not far from right. Each pagoda contains a marble slab about three feet long by two feet wide, upon which is transcribed a version of the Buddhist commandments, which Mindon Min had prepared for this purpose by a commission of learned pundits. The tablets are all uniform in size and style and are inscribed in the Burmese letters, which are curious and quite orna-



GATEWAY TO THE 450 PAGODAS — MANDALAY

mental, although not so much so as the Arabian, Persian or Chinese.

In a little shrine at the foot of the central pagoda is a marble slab containing what is claimed to be a footprint of Buddha, although it is four feet long and thirty inches wide, and tradition tells us that the apostle of "the holy calm" was a man of small stature. The Burmese, however, do not mind a little discrepancy of that sort. If they did they would be doomed to perpetual doubt and dismay. Many similar eccentricities in the teachings of their priests are even worse. In Japan a tooth of "The Enlightened" is worshiped which evidently belonged to a mammoth, for it is two inches long and an inch in diameter.

Beside this sacred stone, resting upon a platform, is the state barge formerly used by King Mindon Min and Thebaw, his son, in navigating a moat which surrounds the walls of the fortified city. It is a broad stream of water fed by many springs and abounding with fish, and at several places its surface is covered with the circular leaves and flowers of the white lotus which are rooted in the bottom. One of the frequent amusements of the king was to be rowed about this moat sitting with his favorite wife upon a platform in the stern of a boat which the people thought was made of gold. After the British occupation the royal barge was brought out and placed among "The Four Hundred and Fifty Pagodas," where the fierce heat of the sun warped and cracked it and it turned out to be only ordinary teakwood gilded. The interior of the boat is covered with a mosaic of mirrors and the bow and stern are exquisitely carved. It resembles the imperial barges of ancient Rome. The gates of the inclosure are covered with carvings, but they,

too, have warped, and, like everything else, are going to pieces. The ground is strewn with broken fragments of marble images, headless, armless, legless and minus fingers and toes, which have been carried away as souvenirs by foreign vandals.

Near the palace of Thebaw are the ruins of "The Incomparable Pagoda," which was the finest in the world, but was destroyed by fire in 1892. The rubbish has never been cleared away. Some of the columns are still standing, and piles of warped galvanized iron, of which the roof was made, still lie where they fell curled up by the heat of the fire. This pagoda was built largely of glass and must have been a curious structure.

Across the road is the oldest and the most interesting monastery in Mandalay, which is occupied by the Buddhist archbishop. It is covered all over, inside and out, with heavy gold leaf and is surrounded by smaller structures of similar style, in which the scribes and assistants of the bishop reside. A very cordial young priest met us at the door and motioned us to enter. He held a primer in his hand, from which he was learning English. It was an American publication such as is used by beginners in our primary schools. Each page contained a rude illustration of some familiar object with a few lines of plain black print below. As I took the book he pointed out the lesson of the day, which read:

"Ann has a doll and a dog. Ann puts the doll on the dog. The dog loves Ann. Does Ann love the dog?"

The monastery is one vast room covering not less than 150 feet square, and the roof, which is a bewildering mass of carving, rises like a pyramid to the height of a hundred feet. Every inch of the surface is gilded, although in places the gold has peeled off. There are no

partitions except movable screens, by which the interior is divided into accommodations for a dozen or more priests, the archbishop and his subordinates. Each has a narrow bed and other simple furniture, standing upon a matting of straw. Everything looks neat and well kept, and is monkish enough in the absence of comforts and luxuries. Piled upon the shelves of long bookcases are manuscripts and printed volumes, which I suppose are the archiepiscopal library. The bishop is said to be a very learned man. The tomb of the late archbishop is in the grounds of the monastery, and Peter, our guide, told us a most extraordinary story of the way in which his body was treated.

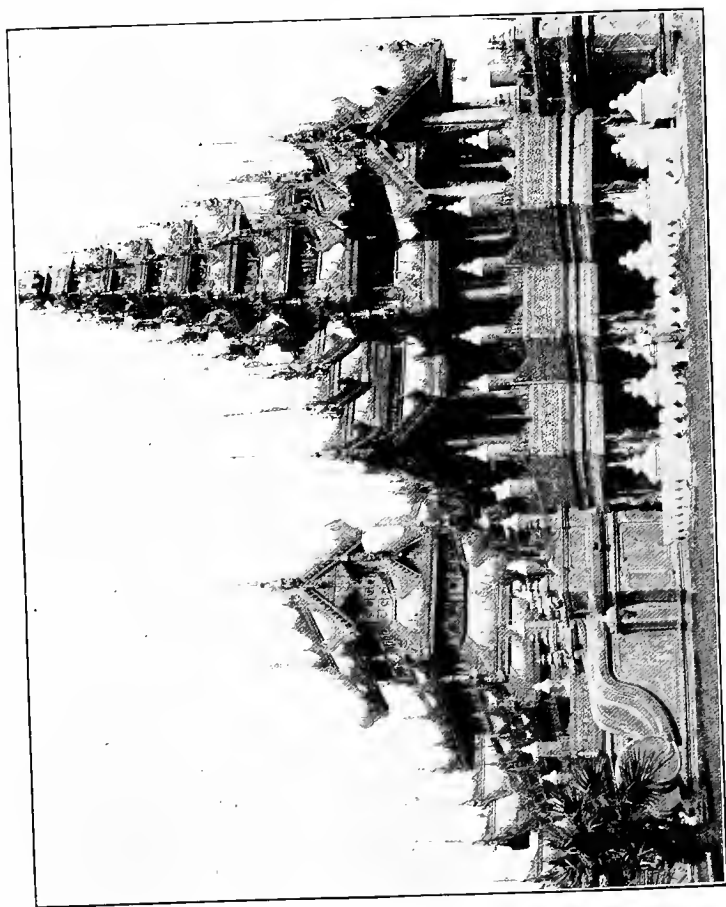
Peter talks English well enough for ordinary purposes; his faith is strong; his intentions are just, but occasionally his idioms are a misfit. He said that the death of the bishop was predicted several weeks in advance to the very minute by one of the astrologers connected with this very monastery, who learned it from the stars. He assured me that the Buddhist priests are so wise and accomplished that they can find out anything that is going to happen if they only take the trouble to do so, but they are lazy and will not work.

After the bishop was dead, Peter says, they poured quicksilver into his mouth until the entire body was filled with it. It melted in his stomach and went into his veins. Then, after the corpse was thoroughly soaked with quicksilver, they removed the entrails, ran a stiff piece of bamboo along the backbone and wound it with bands of cloth as tightly as possible in order to squeeze out the juice. I am using Peter's exact words. They allowed it to remain in bandages for several days, then they filled the insides with sweet herbs, and placed it, the corpse, in a zinc coffin. The coffin was filled with liquid honey

and the body was allowed to soak for three weeks, after which it was placed upon a papier mache elephant thirty feet high. The body of the elephant was filled with combustibles and after a series of funeral services it was set on fire and all that was earthly of the bishop went up in smoke.

A dozen or more large pagodas in Mandalay have been erected from time to time by kings and other rich and powerful men in Burma in order to "acquire merit" with the gods. About two miles distant is one called the Arrakan, which, next to the Shwe-Dagon Pagoda at Rangoon, is the most sacred and popular temple in Burma, and it is always crowded with pilgrims and worshipers. It is surrounded by a large courtyard, and entered by four gates, which are guarded by huge "deogryphs," uncouth monsters made of brick and plaster and painted so as to make them look as hideous as possible. They are unlike any living thing, and represent what the imagination of the Burmese has placed at the gates of heaven.

The temple is approached through long corridors lined on each side with shops, at which articles of all sorts are offered for sale. And in the center is a colossal brass image of Buddha, which, according to tradition, was cast as long ago as the year 146 A. D. by the King of Arrakan. It was cast in three separate pieces, which were soldered together by the miraculous breath of Buddha himself. The image is covered by an enormous pavilion, a beautifully carved roof resting upon 252 massive pillars. The pavilion is always crowded with worshipers, and, though it is open on all sides, the air is loaded with the soot of a thousand candles, the perfume of incense sticks and perspiration from the bodies of the pilgrims.



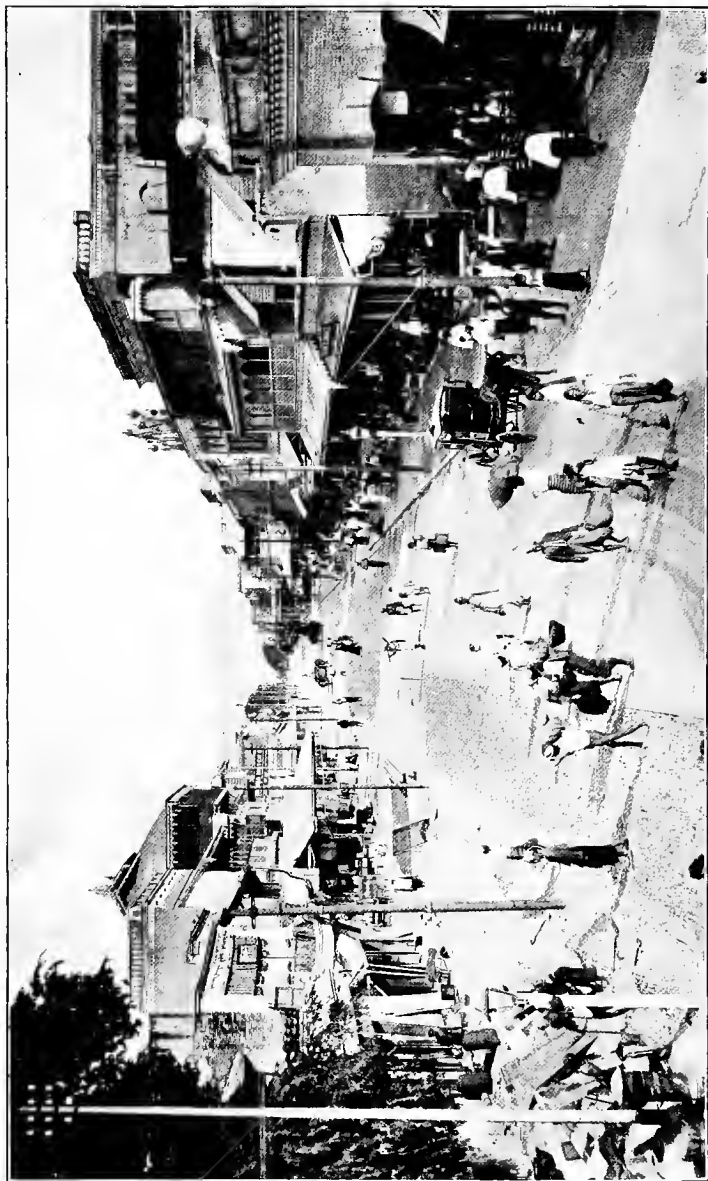
THE GOLDEN MONASTERY — MANADALAY

There is another enormous brass image of Buddha at the Set-Kyat-Thi-Ha pagoda, weighing forty-four tons. It is seventeen feet in height, and was brought from the old town of Ava to Mandalay by order of King Thebaw over a road constructed especially for that purpose. They loaded the image upon a cart with broad tires and 3,500 men furnished the motive power.

Another royal "Work of Merit" was commenced by King Mindon Min upon the summit of a hill just outside the city. He proposed to erect a pagoda of stone and call it the Yan-Kin-Taung, which means "protect the city from danger," and had several hundred men at work for several years quarrying stone for it. Finally he became impatient and sent for a French engineer to make an inspection. The latter reported that it would take not less than eighty years and would cost not less than \$10,000,000 to carry out His Majesty's plans, and hence the idea was abandoned.

Everything about Mandalay is going to pieces. Half the temples are in the state of advanced decay, and the monasteries and palaces are in a similar condition. They were all cheaply built originally and badly put together. Most of the gates and doors are of teakwood elaborately carved, but they are warped and rotten; some of them have only one hinge and are otherwise crippled, and it is evident that several have been carried off as curiosities. Half the temples are crumbling, the galvanized iron roofs have been warped by the sun and curled up, leaving large cracks through which the water pours every time there is a rain, and it is evident that no attempt has been made to repair any of the public buildings since the British occupation. Indeed, there is nobody to keep them up. The government won't do it; the priests have no money,

and the big contribution boxes which hang at each door appealing mutely to visitors for funds are empty, and often out of repair. Some of them are not tight enough to hold a rupee if anybody should be so thoughtless as to drop one in the slot.



A STREET IN MANDALAY

IV

KING THEBAW AND HIS FANTASTIC PALACES

The royal city of Mandalay is separated from the town in which the people live and in which business is transacted by a moat thirty feet deep and 300 feet wide; and a red brick wall twenty-six feet high. Inside, the wall is supported by an earthen rampart twelve feet wide, which reaches to within four feet of the top. There are twelve strongly protected gates, three on each side of the inclosure, approached across the moat by bridges, which may be raised at any time, and each gateway is crowned with a cupola or pagoda of seven stories of handsomely carved teak. Within the wall is a lovely park, half forest, half parade ground, and the royal palace, formerly occupied by King Thebaw, stands exactly in the center, surrounded by other palaces, pavilions, temples, audience chambers, offices, barracks and various other buildings of teakwood, strikingly picturesque because of their fantastic designs and ornamentation, but badly built and even now in an advanced state of dilapidation. No other group of buildings in existence comes so near being an architectural nightmare, and, although they violate every law of art, architecture and engineering, they are nevertheless exceedingly interesting and worth a long journey to see. The palace and its connecting buildings were formerly defended by two palisades of teak posts, twenty feet high, and an inner brick wall running parallel sixty

feet distant. The royal bodyguard was camped between them in order to insure the protection of the cruel king, who was always afraid of his own shadow. And he had good reason to be.

One can get a bird's-eye view of all this tawdry splendor by climbing to the top of Mandalay hill, an isolated mound rising about a thousand feet from the flat plain upon which the city is built; and the guidebook tells us that every stranger should commence his inspection of its objects of interest by making the ascent and gazing upon the town, which will be spread out like a great map, the fort and palaces being in the center, and the various temples, monuments and bazaars scattered around it. Beyond the city one can see a great artificial lake, covering an area of twenty square miles, which is the center of an irrigation system built by the late King Mindon, and the canals which conduct the water to the rice fields look like silver bands binding the fantastic group of palaces to the green frame in which they are set. Upon the summit of the hill was formerly a wooden temple containing a gigantic figure of Buddha pointing with his finger at the palace beneath, but it was destroyed by fire several years ago.

King Mindon Min ascended the throne in 1853. The capital of Burma and the royal residence were then at the City of Amarapura, about sixteen miles south of Mandalay, where there is nothing now except ruins. Before he was crowned he had a dream; and he had a similar one after the coronation, so that they made a vivid impression upon his superstitious soul. In the first a white elephant took him to the top of the hill I have described, where he dismounted and found two women giving their names as Ba and Ma, who led him by the hand to the

summit and pointed out a beautiful site for a capital upon the plain below. A man, wearing a yellow robe like a monk, who stood near, gave him a handful of sweet scented grass and told him that his elephants and horses would thrive if they were kept in the pastures that surround the hill.

In the second dream Buddha appeared at the top of the hill, and, pointing down to the plain, commanded Mindon to build a city there, and he did so almost immediately after he had inherited the power. So Amarapura, the ancient capital, was deserted in 1860, the palaces of Mindon's ancestors were abandoned, everything of value in them that could be removed was transported to Mandalay, and the court was followed by almost every inhabitant.

The new city was laid out by a French engineer on a gigantic scale, for there was plenty of room, and, like Washington and St. Petersburg, it was entirely plotted before a single house was built. The streets are broad and run at right angles. A wide strip of land was reserved along the bank of the river for warehouses and docks; whole blocks were assigned to the priests for the erection of temples, while in the exact center was a reservation one and one-third miles square for the palaces of the royal family, the government offices and the residences of the court. The new city was named Mandalay by the English and other foreigners. The Burmese, who, like their neighbors, the Chinese, prefer high sounding titles, called it *Schwermyodaw*, which means "the royal city of gold." It was also named *Yadanaban*, "the cluster of gems," and *Myenandaw*, "the center of the universe."

As it was founded exactly 2,400 years after the death

of Gautama Buddha, the walls of the royal inclosure were made to measure exactly 2,400 "ta" each way, and at intervals of 300 feet were placed watch towers that are exceedingly picturesque, but so badly constructed that several have already fallen and others are in an advanced state of decay. It will only be a few years until all the glory disappears, unless the British authorities spend much money in repairs and keeping them in order, which they have not done to date. It is true that the fanciful designs are in violation of all that civilized people call good taste, and that the buildings are practically useless, but they are unique monuments of the history of a very interesting people, and relics of a dynasty of autocrats who have disappeared forever from among the sovereigns of men. Hence they should be preserved for ethnological and sentimental reasons; for the same reasons that we found museums and maintain them. There is nothing to compare with the towers, palaces and pavilions of Mandalay anywhere in the world except in China. The nearest approach to them is in the Forbidden City of Peking. It will not cost a great deal to preserve them, and it is a duty which the British government owes to history.

Although Mindon was a pious Buddhist, he regularly violated every precept of that faith. That religion teaches kindness, gentleness, charity and the suppression of all passions and desires. It abhors the shedding of the blood of any living creature. The true Buddhist is a vegetarian, because he considers it wicked to take the lives of animals, even for food. But Mindon and Thebaw, his successor upon the throne, the last of the Burmese despots, were bloodthirsty, superstitious fanatics, entirely controlled by the evil counsels of crafty and cruel advisers. Attached to the palace was a large faculty of



LATE KING MINDON MIN OF BURMA

astrologers, soothsayers, conjurers and other impostors, whose business was to interpret dreams, signs, omens, and take the necessary measures to secure the good will of the deities, demons and other good and evil spirits who controlled affairs in Burma. They received large salaries, resided in gilded palaces and exercised an almost absolute influence in the conduct of affairs. All official functions were regulated by them. The king never did anything or went anywhere or decided upon any policy of importance without conferring with them and having them consult the moon and the stars to determine whether the time was propitious. In order to secure the favor of some of the cruel gods human sacrifices were frequent. It is positively asserted that Mindon and Thebaw never undertook an important enterprise without sacrificing a pregnant woman. Some authorities claim that such a sacrifice was made at each of the gates of the city in order to propitiate unfriendly demons and drive away the evil spirits before the king entered the royal park and took up his abode in the new palaces. Some authorities deny this statement. Others contend that only one woman was slain, and that the sacrifice was performed with great ceremony before the gate at which the king entered.

It is also declared that a human sacrifice was made at each of the pagodas that ornament the walls; that a man was buried alive at the base with large jars of oil in order to propitiate the spirits that keep guard and secure their protection for the defenses. These spirits are known as "Sade," and until the occupation by the English food was left for them on the balconies of the pagodas every day by order of the king and by servants assigned to that especial duty. This food, being exposed to the open air, is usually eaten by the birds that swarm around

the place. To-day you can see on the roofs of the palaces little toy houses resembling dove cotes, in which food was placed regularly for the use of the spirits that occupied them. The roofs of galvanized iron over the apartments of the king, queen and other members of the royal family are pierced with windows in order to allow spirits to pass through when they are so inclined. On every side are similar evidences of the superstition and the peculiar whims of the Burmese sovereigns and courts.

In order to propitiate the different gods, temples and pagodas were constructed in several sections of the city. At the foot of Mandalay hill, overlooking the town, is an immense marble image of Buddha, seventy-six feet high, which is said to have exercised a powerful influence over Mindon, and he built the Kyauk Taugyi Temple in order to shelter it. It is a very ancient image, and stood for centuries at Amarapura, where it was worshiped by the royal family. When the capital was moved Mindon decided to take the image with him, but had no means of transportation, so he ordered a canal dug between the two cities for that especial purpose, and the enormous idol was placed upon flat boats and floated over. According to the story, they got it only so far and could not get it any farther, whereupon a miracle occurred. After the king's engineers abandoned the task of removal and left the image aground in the canal, a holy man, a Buddhist priest, offered prayers and burnt incense and the image transported itself to the spot where it now stands. Mindon built a temple over it and a rest house for the shelter of the pilgrims who have been attracted there by the wonderful story. The priest in charge of the place told me this tale and said it was true, but at the same time ad-

mitted that he had no personal knowledge of the matter. The miracle happened before his day.

This temple, the rest house and the monasteries that surround it, like everything else of the old regime in Mandalay, are falling down and going to pieces. They were all badly built, simply gilded shams. Enormous sums of money were appropriated for their building, but the most of it was stolen. The government will not do anything in the way of repair; the priests collect very little and seem to be indifferent.

Notwithstanding all his efforts to appease the demons and propitiate the gods, Mindon did not have much confidence in their protection, for after his new palaces were finished and he came to occupy them he never left the walled city again. He never went outside of the park, nor did any of the women of his household. Conspiracy was so common that if he quitted the palace he could never be quite sure that his own bodyguard would admit him again. They might be bribed by his enemies, and he would not take any chances.

When Buddha pointed out the site of the city in the second dream he assured Mindon that he would live there to the end of his days and die a natural death. This assurance was confirmed, but the king had several narrow escapes from assassination, he was so cruel, so despotic, so vindictive, so unjust and insincere. He trusted nobody, because nobody trusted him. Several times he was the victim of conspiracies which came very near being successful, and each was inspired by his own sons. Three times they attempted to assassinate him. Four times they seized the throne while he was almost in sight. The last time was on a sacred day, when, according to an ancient custom, the king goes out into a field in the

springtime and plows a furrow to give a good example to his subjects.

The same ceremony is performed annually by the Emperor of China, and is attended by great preparations. Processions of priests muttering prayers and burning incense precede the king to the field, which is sprinkled with holy water and incense and formally blessed by the Buddhist archbishop. The plow is of silver, and sometimes of gold, and often set with jewels. The oxen that draw it are selected for their size and beauty, and must not bear a blemish. After the ceremony they are sacred and work no more as long as they live.

This is the most important function the King of Burma had to perform, for if he had omitted it there would undoubtedly have been a general failure of crops throughout the kingdom. It was as sacred an obligation upon him as the semelik of the Sultan of Turkey, who must pray in the mosque every Friday in public. But with all his efforts to propitiate the gods and demons, Mindon dared not go outside the palace grounds, even for that sacred purpose, so his ministers arranged a miniature farm over in one corner of the park, and the ceremony was performed there. It took him away from the palace for about three hours, and when he returned he found one of his sons in possession. His bodyguard were loyal, however, and after a little skirmish succeeded in overcoming the conspirators and killing two of the ambitious offspring of that gentle and good man. Another son, Thebaw, who inherited the crown, never left the palace grounds for a moment during the seven years he was king.

The Center of the Universe is marked by a tall spire, elaborately carved and covered with gold leaf, that rises

from the roof of the palace which is now vacant and is allowed by the British authorities to go to decay. It is open to the inspection of tourists, who are escorted around by native servants and have things explained to them in pidgin English. The only part now occupied is the great audience chamber, which is used for purposes of worship by the members of the Established Church of England in the garrison, and the regular army chaplain officiates. The residence of Thebaw's chief queen, which is altogether the most elaborate and fantastic of all the buildings, and is unsurpassed in its peculiar bizarre style of architecture, is rented to the officers of the garrison as a clubhouse and messroom for 50 rupees—about \$18—a month. The queen's bedchamber, which is the gem of the building, is used for a library; her audience chamber is the dining-room, and the other apartments are assigned to similar uses. The throne, which is still allowed to stand in its old place, is an exquisite example of Burmese carving and gilding.

The king had eight thrones, which were named according to the uses to which they were assigned or the style in which they were ornamented. He was an absolute despot, the most despotic ruler in all the world up to 1886, when he was overthrown by the British and banished to India on a pension. He was the owner of all the land, and all the property in Burma. No one else was permitted to possess anything of value except by his favor; he claimed even the lives of his subjects, and could command their unpaid services at will. No words can exaggerate his power and authority, and he exercised them without regard to justice, honesty or mercy. He was, from the Burmese point of view, the greatest, the

most powerful, the most exalted of all potentates, as his official titles, ten in number, will show :

1. King of Kings.
2. Possessor of Boundless Dominions and Supreme Authority over all the World.
3. Arbiter of Nations.
4. Dispenser of Justice and Example of Righteousness.
5. Descendant of the Sun.
6. Bulwark of Religion.
7. Lord of Many White Elephants.
8. Lord of All Gold, Silver, Amber, Rubies and Jade.
9. Owner of all the Precious Things of Earth.
10. Sovereign of All Empires and Nations and All Umbrella-Bearing Chiefs.

King Thebaw was assisted in bearing these responsibilities by a cabinet of ministers, and a great council of state. The former, four in number, were known as Wung-Yis, which means "bearers of big burdens," and each had under him a staff of secretaries, scribes and clerks. The Wung-Yis met daily at 5 o'clock in the morning in the king's chamber to receive his instructions and make their reports. They stood between him and the outside world, and he could be reached only through their intervention. The only man that had the right to approach the king directly and demand an audience at any time was the British resident, who, from the time of the first viceroy of Great Britain over Burma in 1822, occupied a villa within the wall, and theoretically was an adviser of the government. But he was seldom consulted and seldom interfered in affairs except to protect the personal property of British subjects in Burma. The policy of his government was to give the King of Burma

as much rope as possible, on the theory that he would hang himself, which turned out to be accurate.

The council of state were advisers to the king, and were a sort of check upon the ministers. They prepared laws and edicts for him to sign and proclaim. They kept the records and acted the part of a judiciary, but justice was unknown. Personal influence and bribes decided everything. They also selected the local officials and magistrates, the country, for administrative purposes, being divided into provinces called mayos; the mayos into taiks or districts, and the taiks into towns and villages. In each of the towns were officials called Thandau-zins, who served as personal representatives of the sovereign and received from him all orders, edicts, laws and proclamations which it was their duty to convey to the persons interested or proclaim to the public. The name means "transmitters of the royal voice."

Each of the eight thrones was placed in a large audience chamber or pavilion, where different functions took place. Like all semi-civilized courts, there was a great deal of formality and ceremony. The king did nothing without having a tremendous ado made over it by his ministers, guards, priests and other flatterers by whom he was surrounded.

The Lion Throne, the most important of all, stands immediately under the spire that marks the Center of the Universe. It is a large chair of carved teak covered with gold leaf and little bits of looking glass imbedded in the surface. There is a large wooden lion, gilded, on each side, and a canopy, also of teak, a bewildering mass of gilded carving supported by four twisted pillars lacquered with the peculiar Japanese scarlet color called cinnabar. This throne was the scene of the most im-

portant ceremonies. Here the king frequently proclaimed his will, and made his most important announcements. The council of state met in the room where it stands. Each minister had his particular place upon the floor, where he used to sit during the consultations, and, as it would be a breach of etiquette to smoke in the presence of the king, their pipe bearers were placed upon platforms underneath the floor and would there fill and light the pipes and poke the stems up through holes in the floor to their masters. You can see holes that were bored for this purpose in the floors of all of the audience chambers.

The second is known as the Duck Throne, upon which the king sat when he received ambassadors or foreigners, and it was selected for that purpose in order to show his superiority over all other potentates, because, long before the first foreigner ever appeared at the court of Burma the king sat upon this throne to receive tribute and homage from his under chiefs and from ambassadors from countries that he had conquered. This throne is surrounded by an exquisite screen of carved teakwood, behind which the king was in the habit of disappearing to smoke his pipe during interviews with foreigners, in order to show his contempt for them. He often kept them waiting for fifteen or twenty minutes in the midst of an interview without any excuse, explanation or apology.

Everybody, even his ministers and the members of his council of state, was required to approach him on hands and knees and to touch the floor nine times with the forehead on coming into his presence. The same kotow was required by the Emperor of China, but compared with him the King of Burma was insignificant, having only five or six million subjects, while the Emperor of China

ruled over four hundred millions. Every foreigner as well as native approached the king in his bare feet also.

Seated on the Deer Throne the king received petitions from the public and from the nobles of the kingdom, and there the people were allowed to worship him. They brought offerings of flowers and gifts of money and jewels, and prayed to him just as they do to their gods, for he claimed to be divine. The kings of Burma, like the emperors of China, are descended from gods and become gods themselves when they die.

The Water Festival Throne was used for ceremonies on the first of April, which opens the season of planting. Each year the king abases himself and, assisted by his ministers and council of state, prays for rain, sunshine and good crops, while the Buddhist priests go through their incantations and burn incense, and the sorcerers and soothsayers attached to the court perform their peculiar functions. The Snail Throne, which stands in an open pavilion, was used only when laws and edicts were proclaimed. The king sat upon it while the Thandau-zin, or "transmitter of the royal voice," read his decrees in loud tones.

From the Peacock Throne the king inspected the royal horses and troops. It stands in a pavilion overlooking the parade grounds.

From the Elephant Throne he watched the "Saddan," or sacred white elephant, the highest object of worship in Burma, at his exercise and saw him fed daily with human milk.

The Lily Throne, the most beautiful of all, stands in an audience chamber of the queen, now used as a dining-room in the officers' club. There the king sat on social occasions, or when anniversaries were being celebrated,

and received the nobles of the country and their families and the prominent citizens. There he witnessed theatrical performances and dances, and on several occasions fragments of operas performed by companies brought from Rangoon, where there is an opera-house.

The king's bedchamber is a lofty room whose walls are whitewashed and entirely without ornament. The walls are made of sheet iron indifferently stamped with designs, and they are surrounded on all sides by a wide corridor, which, during the night, was occupied by guards for his protection. Notwithstanding his exalted position, divine origin and unlimited power he was in constant danger of assassination, even by his own sons. No King of Burma, as far back as history goes, was ever allowed to reign in peace. There were always assassins lurking around him, members of his own family, who were ambitious to take his place upon the throne; officials who had been humiliated, degraded or deprived of their offices and were seeking vengeance, and others who had been ill treated and wanted to punish him. His bodyguard was usually composed of foreigners, pure mercenaries, who had no interest in the affairs of state, but usually were subject to the orders of the highest bidder.

The queen's palace is quite gay. Her rooms are lined with little fragments of mirrors, walls, ceilings, pillars, columns and all, and little bits of colored glass are imbedded in the plaster or in the wood as if they were emeralds, rubies and other jewels. This particular palace was the residence of queen No. 1. The other three queens usually allotted to a king had their residences on the other side of the chambers occupied by their lord and sovereign. Each had her own establishment—ladies in waiting and bodyguard, her servants, tutors, secretaries and musicians.

The king's mother, who for a century or more was the most powerful person at court, occupied a building second only in extent and splendor to the palace of the king.

These establishments, with the offices of the government, the pavilions for ceremonials, the barracks, the temples for worship and the pagodas, cover considerable area. Most of them are connected with each other by corridors, passages or bridges so that the officials and attendants could pass from one end of the great group to the other. They are all built entirely of teakwood, having no masonry whatever. Most of them are elaborately carved and gilded, and wherever gold leaf was not laid on they were stained with the brilliant scarlet peculiar to Japan and other countries of the East, called cinnabar. The roofs of all these buildings are made of ordinary galvanized iron, the hottest and most incongruous material that could have been selected, and in striking contrast with the brilliant lacquer and gold.

Outside the stockade of teakwood posts which surrounded the royal residence, scattered in an irregular manner through the park, were the residences of the ministers of state, the high priest, the commander-in-chief of the army and other generals, the astrologers and other official advisers and attendants of His Majesty, the king's brothers and sisters and other relatives, and various persons of influence. Each of the residences was surrounded by bamboo and palm leaf cabins occupied by the retainers and servants. Altogether there was a community of several thousand souls within the walls, not counting the soldiers. There were two monasteries for the accommodation of the chaplains and spiritual advisers of the king and his household, and a great deal was expected of them. They were required to bless those whom

the king was pleased to favor and to curse his enemies. One of the monasteries was built as a retreat for King Mindon where he could retire when he wanted peace and quiet. It is a gem of a pagoda, the interior walls being beautifully carved and gilded, and the entire exterior laid with heavy gold leaf. It seems to have endured the climate and hard usage much better than any of the other buildings. It looks like a pagoda of gold. There King Thebaw spent several months during his youth in obedience to the rule which requires all devout Buddhists to serve a term of monkhood.



FORMER KING THIBAW OF BURMA

V

THE LAST KING OF BURMA

Thebaw, the last King of Burma, was a preposterous person, and that puts it very mildly. No comic opera ever presented a more fantastic monarch, but there was a great deal of tragedy mixed up with the comedy performances of that depraved and degenerate creature. At the same time you will find missionaries and military men willing to declare that Thebaw was not altogether bad, and that his amiable queen No. 1 was responsible for the blood shed in his name. The massacre of all his relatives is said to have been her own gentle conception, and was so shocking that Great Britain was finally obliged to step in, take charge of affairs and banish Thebaw and the demon he married; without doubt the wickedest woman since Jezebel. Instead of hanging both of them to the nearest telegraph pole the British authorities sent them to Putnahuri, a small town near Madras, India, where Thebaw and his harem have since been living in great luxury with a palace and a park, and a pension to maintain them.

Thebaw has three queens. One of them is his own sister. The others are his half-sisters, daughters of his father, King Mindon Min, by two of his concubines. His mother was his father's sister, and that delightful couple had only one grandfather between them. They had two grandmothers, however, which was a liberal

allowance, for the family was a very close corporation, limited. It has always been the habit of the kings of Burma to take their sisters, and their cousins, and their aunts as consorts, because no other family than their own was good enough to marry into, but there was no limit to their harems. The same custom prevailed in Egypt and Babylonia, where it was not uncommon for a king to marry his own sister. In order to keep the royal blood untainted an ancient custom of Burma required that one of the daughters of the reigning king, known as the Tabin-laing princess, should remain unmarried in order to become the wife of his successor, and thus make it unnecessary for the latter to seek a wife outside of the family. And in order to prevent any failure in the line, two more of the king's sisters or half-sisters were usually reserved for his harem. Sometimes they were meek and mild—willing to remain in the background and gratefully accept a share of the king's caresses, but several of the queens of Burma have been women of remarkable spirit and inflammable tempers. They have often controlled affairs and, as a rule, have made their brother-husbands step around lively.

Mindon Min, who was king from 1853 to 1878, had plenty of sons, thirty all together, and the mothers of nearly all of them were his sisters or half-sisters. His life was made unhappy by the jealousies of his royal consorts, and by the rivalries of his sons, all of whom took what he considered an unnecessary amount of interest in the nomination of his successor. If he had named the heir-apparent at an early day, as he should have done, the king might doubtless have diverted their attention from himself to that individual, and made the latter's life wretched by frequent attempts at assassination, but he

was afraid to decide between them for fear of the vengeance of the disappointed, and his cowardly procrastination caused continual intrigue and turmoil.

In 1866, to assist him in reaching a decision, two of his sons seized his royal person and locked him up while he was taking a vacation at one of his country palaces. He was rescued, but in the shindy three of the brothers, the minister of war and fifteen or twenty of the guards were killed. The conspirators managed to escape and fled to India, where they continued plotting. In 1870 another of the king's sons attempted to dethrone him, but failed, and there were half a dozen or more similar conspiracies within as many years. Yet he continued to neglect his constitutional duty, probably from personal fear. Some people think he desired to avert fratricidal strife, but he only provoked it, and at least four of his thirty sons were killed in their futile efforts to get him out of the way.

On his deathbed he is believed to have formally nominated the so-called Nyan-guayan prince—the most intellectual, respectable, honorable and progressive member of the family. The selection would have given universal satisfaction to foreigners and the people at large, for he was highly esteemed, well educated, honest in all his dealings and conspicuous for his exemplary life. In this he was an exception to the rest of the family. One of Mindon's queens, however, who happened to be in favor with His Majesty at that particular time, and was in charge of the sick man's chamber, induced the prime minister to insert in the place of Nyan-guayan's the name of her son, Thebaw, one of the youngest of the family, who was still in school and never had been mixed up with court intrigues.

When Thebaw was proclaimed there was great sur-

prise, as he had not been reckoned as a candidate for the throne, and his nomination was considered a clever diplomatic move on the part of the dying king. Before the proclamation was issued Thebaw's mother ordered the arrest of his brothers. They were all seized and imprisoned except two, including Nyan-guayan, who received timely warning and fled to the British legation for protection. He was cordially welcomed there and means were found to send him quietly out of the country. After the coronation ceremonies, as soon as Thebaw was firmly seated upon the throne, his brothers were released and allowed to return to their palaces, but a close watch was kept over them.

Following the ancient custom, Thebaw married two of his half-sisters, and through the influence of his mother, one of his own sisters, Subayalat, by name, who inherited her mother's courage, determination and ambition. The mother and daughter at once took command of affairs and forced the son-brother-husband to act as a puppet in their hands. You must admit that it was an extraordinary situation, and even if Thebaw had been what he was not, a man of nerve, intellect and strength of character, he would have had a difficult task to perform. But, making all allowances for what people say of him, he was not the same stuff as his wife was made of and submitted to her will in every matter of importance.

Thebaw spoke and read English quite well, having been educated at the Mandalay Mission School of the "Society for the Propagation of the Gospel in Foreign Lands." Some of his teachers are still living in that city. They remember him as an apt pupil, with an obedient, industrious, amiable disposition. He was quite well known in the English colony also, as he was accustomed to visit

the homes of several of his schoolmates. He dressed in European clothing, was fond of European games and sports, and was described to me by one of his former comrades as "a pleasant, light-hearted, reckless boy." My informant will not believe that he was guilty of the atrocities committed during his reign, and declares that his mother and wife, whom he describes as "merciless she devils," were responsible for them.

After he ascended the throne, and during the seven years of his reign, he saw few foreigners. All his relations with his schoolmates, teachers and friends in the European colony were completely severed. Most of them never saw him again. Several missionaries attempted at different times to secure access to him, and frequently applied for audiences, but were never successful. His mother, wife and ministers guarded him very carefully. They would not permit any foreigner to come near him if they could prevent it, and never even allowed him to see the British resident alone for fear he might expose their crimes and conspiracies or do something to provoke British interference. From the descriptions he seems to have been in a predicament similar to that of the Emperor of China at present, practically a prisoner in his own palace, and the key of his cell was carried at the girdle of his wife or his mother, who exercised as much authority as the empress dowager at Peking.

This situation was naturally resented by the rest of the family, which was very large, as Mindon Min, the king's father, had more than 100 wives, and nearly all of them bore him children. Twenty-six of his thirty sons were at that time alive, and as most of them took an active part in the government and the politics and intrigues of the court they continually interfered with the plans and purposes of

that gentle lady, Queen Subayalat. Therefore, with the approval of her mother and the co-operation of Taing-Da, one of the ministers, she had every blessed one of her husband's relations slaughtered, sparing neither sex, infancy nor age. She made a clean job of it.

On the night of Feb. 15, 1879, about eight months after the coronation, the jail in the palace grounds was cleared of the ordinary prisoners, who were taken elsewhere. A large trench was dug along the teakwood stockade that surrounds it. Messengers went from house to house within the walled city and summoned all the princes and princesses, with all their children, to appear forthwith at the palace. Instead of being conducted into the royal presence, as they expected, they were called out of the audience chamber one by one, bound hand and foot, and escorted to the jail, where they were put to death without mercy or delay. Most of them were beheaded, others were stabbed or strangled in struggles to defend themselves. It was an extraordinary surprise party. The guests were entertained pleasantly in the palace until their turn came in order that they should not suspect what was going on about them.

The slaughter continued through the night and all the next day until between eighty and one hundred persons were slain. The exact number cannot be stated, because no record was kept and the number of children belonging to the several families is unknown. The only relatives of the king who escaped were Thebaw's mother, his mother-in-law, his three wives and another half-sister, who was in a Buddhist convent, Prince Nyan-guayan and Prince Mingin, who with their mother had fled to Calcutta. Assassins were officially sent to dispatch the latter, but the news of the massacre arrived there several days in ad-



KING THEBAW AND QUEEN SUPAYALAT

vance, and, although they pretended to bear a friendly message from the king to his brothers, the police authorities of Calcutta interfered and arrested them, and after a time sent them back to Mandalay. The two princes who escaped are still living in Burma, having been granted pensions by the British government.

The massacre was conducted so secretly that the facts were not known outside the walls for several days, although there were whispered rumors in the bazaars on the 16th and 17th of February. It was not until the murdered persons began to be missed and their disappearance caused inquiry that their terrible fate became known; and the full facts were not disclosed for several months afterward. The bodies of the dead were buried in the trench within the jail inclosure, but it would not hold them all, and, for some reason, instead of digging another trench, the remaining bodies were inclosed in sacks of red velvet, loaded with weights, hauled four miles to the banks of the Irrawaddy River, and cast into its waters.

The murmurs of discontent and the fears of a general uprising caused by the massacre—for several of the members of the royal family were very popular among the people and at least three of the king's brothers were leaders of political organizations—provoked a general slaughter throughout the kingdom until the number of official assassinations reached a thousand or more. Every person of political importance who was even suspected of discontent was removed, including several foreigners, and several attempts were made to assassinate the British resident. It was afterward disclosed that the massacre of the entire foreign population of Burma was contemplated—ministers, consuls, missionaries, merchants and several employes of the government included. The orders were

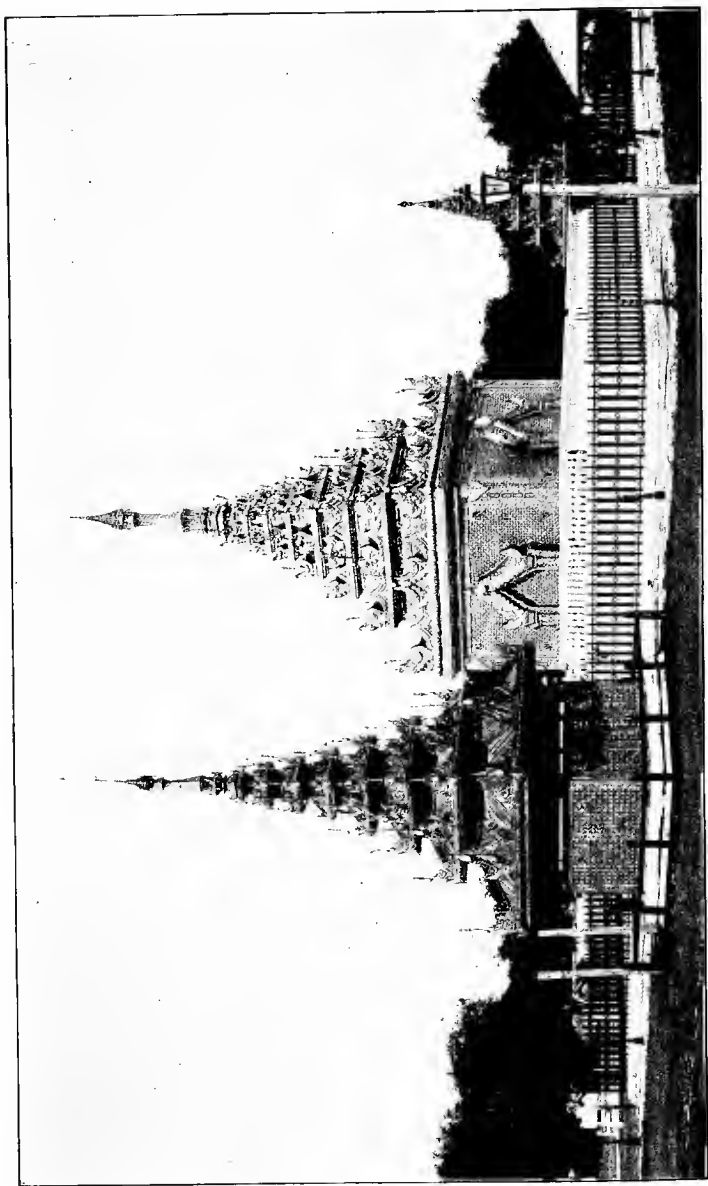
actually given by the queen, but her ministers, who realized the consequences that would follow, refused to carry them out.

Thebaw, "the Merciful, the King of the World, the Friend of the Rising Sun, the Lord of the White Elephant," lost his head entirely. He must have been distracted by the horrors that were committed in his name, for he fled to a monastery within the walled city, where he appealed to the sorcerers and soothsayers, who, for their own reasons, aggravated his fears and horrors until he became practically demented and permitted his wife and his ministers to plunge the country into a war with Great Britain, which could have only one result.

As soon as he surrendered to General Pendergast he begged for protection against his own people, and at his urgent request he and his mother, his sister-queen and two half-sister wives, with several members of his household, and his servants, were concealed in covered army wagons and hauled to a steamer on the river, which carried them, without stopping, to Rangoon. Without landing they were transferred to a gunboat in the harbor and carried at once to Madras, where they remained under protection until their present residence at Putnajhuri was prepared for them.

When you ask why the lives of these monsters were spared you are told that the British government feared an uprising of the people, who, through centuries, have inherited a reverence for royalty and are convinced that their kings and queens can do no wrong. Subayalat atoned to her gods for her crimes by building "the Golden Monastery" on the outskirts of Mandalay, so-called because the exterior is entirely covered with gold leaf.

Not far from the palace in the royal inclosure at Man-



TOMB OF KING THEBAW'S DOG

dalay is the tomb of the late King Mindon Min—a pagoda of pretentious size, made of stuccoed brick, with elaborate designs worked out with bits of mirror and colored glass imbedded in its surface. This seems to be the favorite form of Burmese decoration. It is found in all public buildings, palaces, temples and wherever an effort is made at display. It is cheap and tawdry, and in striking contrast with the artistic carving and rich gilding often found in connection with it. Beside the tomb of Mindon is another smaller pagoda, erected in honor of the favorite son among his family of 130 children, and a little farther away, across a road, is a third pagoda, more beautiful than either, and one of the most graceful little gems you ever saw, constructed of teakwood, carved, gilded and lacquered in the cinnabar red in the most elaborate manner. Under that, it is said, King Thebaw buried a pet dog—a Scotch terrier, which he is said to have obtained under peculiar circumstances from General Pendergast, commander of the British forces during the war of 1885. The authorized native guides who show strangers about the palace grounds tell a dramatic story in which this animal figures.

They say that after the complications between Burma and England became hopeless and King Thebaw issued his proclamation calling upon his subjects to arm themselves and drive the British into the sea, a beggar carrying a beautiful dog in his arms appeared within the walled city and said that he wanted to sell the animal to the king. As Thebaw was very fond of animals and his affection for dogs amounted to a passion, this seemed a perfectly natural errand, but as a precaution the guards arrested the intruder, locked him up safely in prison and reported the matter to headquarters, but no farther. It so happened,

however, that the man was placed in a cell with one of the king's cooks who was being punished for some misdemeanor, and when released the latter told Thebaw about the beggar and the dog. Thebaw sent to the jail, had the man brought to the palace; questioned him closely and purchased his pet. The beggar hung around the palace for several days and then disappeared.

Thebaw became very fond of the little terrier and took it with him several times when he retired to the monastery in the grounds to get rid of his wife and mother. One day the animal sickened and died. It was evidently poisoned by somebody about the palace, probably the shedemon who shared Thebaw's throne. The king was overcome with grief. He could endure the massacre of a hundred or so of his brothers and sisters and other relations without tears, and allowed their graves to remain unmarked, but the death of his dog rendered him inconsolable and he erected this beautiful monument to its memory.

This is a very pretty story, but I could find nothing in history to confirm it. Furthermore, General Pendergast was an old man and is not likely to have appeared at Mandalay in the guise of a beggar. He never saw Thebaw until he received the latter's surrender Nov. 29, 1885. Yet there is evidently some foundation for the yarn. It is not made out of whole cloth, and some younger officer may have been the hero, taking that method of entering the walled city and securing information concerning its defenses. It is a well-known fact that Thebaw had a dog to which he was very much attached. He elevated the animal to the nobility, made him a general in the army, and gave him a royal funeral and tomb.

At the left of the Red Gate, as it is called, of the palace

grounds stands a shapely tower similar to the tomb of the dog. It is literally covered with carving and gilding and was erected to shelter a tooth of Buddha presented to the King of Burma by the Emperor of China several centuries ago. Near it is the stable of the sacred white elephant, which has been vacant since December, 1885, and is now used for the prosaic purpose of storing commissary supplies for the soldiers.

The famous sacred white elephant, an object of reverence throughout all Burma, and supposed to be inhabited by the soul of some powerful deity, was not white at all, as is popularly supposed. The white elephants that are worshiped in Siam and other eastern countries are usually albinos, and are very rare; but this was an ordinary beast afflicted with a skin disease which caused white blotches or freckles to appear upon its neck and sides, and thus was a fraud, like almost everything else associated with the Burma government. Yet it had peculiar sanctity. It was venerated by all the priests and prophets and its possession was supposed to be evidence of the divine approval of the policy of the king. All of the edicts of the throne began with these bombastic words:

"The Sovereign of the Rising Sun, the King of All the Earth, who Rules over the country of Thunaparanta and the country of Tambadita, and all other dominions and countries and lands of the Universe, and all the Umbrella-Bearing Chiefs of the East, whose Glory is exceeding Great, whose Wisdom is profound and whose words are excellent, the Master of Saddan, the King of Elephants, the Lord of all Elephants, the Lord of Life, the Eminently wise, powerful and just King, the Merciful Sovereign of all men," etc., etc., etc.

People who had the entree of the Burmese court before the overthrow of Thebaw tell amusing stories of the pretensions of the king and his ministers, who evidently believed all this, for none of them had ever been outside of Burma, and were actually serious when they proclaimed his superiority over the rest of mankind. They traced the ancestry of their sovereigns to the sun, and worshiped them as divine after death. Thebaw's ministers attempted to bully England and threatened to destroy that nation if the British resident did not withdraw his demands for indemnity in behalf of a commercial corporation which had been freely robbed by Burmese officials. And these same men showed every evidence of sincerity when they fell upon their knees and worshiped the mangy monster that was credited with being the tenement of the soul of a god.

The elephant Saddam was a native of Burma. It was about fifty years old and was caught in the Pegu forests not far from Rangoon. On the 8th of December, 1885, nine days after King Thebaw surrendered to General Pendergast, the beast died of colic and was ignominiously dragged out of the walls by bullock teams and buried in a pit dugged for its carcass. The actual cause of its death is in doubt. There was no post-mortem. Many believe that it was poisoned by one of the priests; others that it was overfed with improper food, to which it was not accustomed, by the British soldiers who were then occupying the palace grounds and amused themselves by petting and teasing the animal. The superstitious and childish Burmese still believe that it died of shame and mortification; that it could not endure the disgrace and sorrow of the surrender and the overthrow of the Favorite Son of Heaven.

The arrogance and presumption of Thebaw's government was illustrated in what came to be known as the Burmese Shoe Question. It is one of the most amusing episodes in the history of the diplomacy. The British resident at Mandalay, who was something more than an envoy, and under a treaty made many years ago was supposed to be acting as an adviser to the Burmese government, was required to submit to the rule which compelled all foreigners of whatever rank, as well as natives to take off their shoes before entering the royal presence, to squat upon the floor before the king, and to make a form of obeisance called "sheko"—the kotow of the Chinese, which means knocking the forehead nine times upon the floor. The same token of submission was demanded of the foreign envoys at Peking by the Emperor of China, but they refused to give it and for nearly a quarter of a century none of the foreign ministers entered the imperial presence. The German and French representatives at Mandalay declined to submit to the indignity or comply with the rules and hence were prohibited from entering the palace. They were obliged to conduct their business with the king through his ministers. The British resident was instructed to use his discretion, but was not to allow such matters to interfere with his usefulness or the success of any negotiations that he might be conducting.

In 1875 Sir Douglass Forsythe, then the British resident, demanded that he be received in the same manner as the envoy of the King of Burma had been received by the viceroy at Calcutta. King Mindon declined to make this concession. He asserted his supremacy over the viceroy of India, and even over the latter's sovereign the Queen of England and Empress of India. He would not ac-

knowledge his inferiority to any of the rulers of the earth and continued to claim that he was greater than them all. King Thebaw, his son, took the same position, and no British or other envoy was ever again received in royal audience, their business being conducted through the members of the cabinet without even the formal presentation of their credentials to the king.

This method, however, was very unsatisfactory and embarrassing, and hastened the fate of the dynasty. The ministers were notoriously untruthful and insincere. They would not carry messages straight or repeat accurately the replies of the king. According to the habits of orientals, they never reported bad news or delivered disagreeable messages. They seldom told him the truth or gave him accurate statements. They represented to him that the foreign envoys did not come to him directly, because they considered themselves too humble and insignificant to appear in his august presence, and inflated his vanity with similar messages. Hence the government and the foreigners were always at cross purposes, and the natural consequence was the misunderstandings which brought on the war. The king was repeatedly assured that the British were afraid of him, and dare not meet his Falstaffian army, and if he only kept up the bluff they would submit to anything he desired. On the other hand, the British minister was repeatedly assured that his demands would be complied with, whereas the king never heard of them.

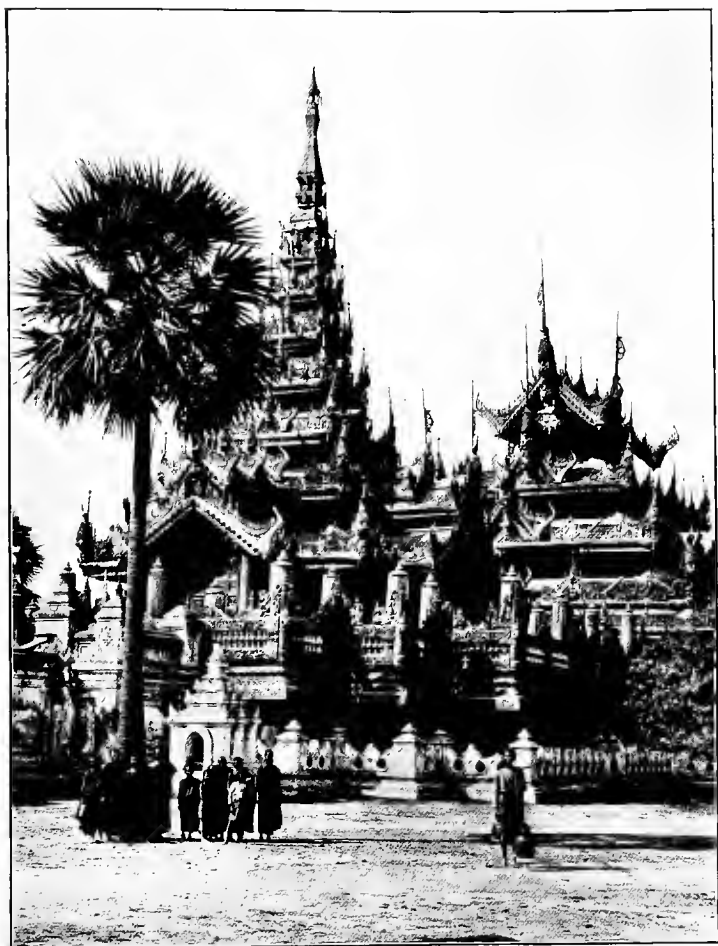
It developed afterward, while Thebaw was a prisoner of the British army, that he did not have the vaguest idea of what the British were fighting him about. The demands for indemnity in behalf of the Bombay Corporation were utterly unknown to him; the remonstrances of

England and the European powers against the massacres of his subjects had never been communicated to him. Indeed, he was never made aware of the indignation throughout the civilized world concerning the massacre of his family. His wife and his ministers had represented to him again and again that the act was generally approved and commended by his fellow sovereigns.

VI

THE RIVERS AND RAILROADS OF BURMA

No other country is so well supplied with rivers as Burma, and every part of every province may be reached by boat. The people are amphibious and twenty-five per cent of the population are afloat the greater part of their lives. The rivers are crowded with queer-looking craft and a first-class Burmese junk is an artistic example of marine architecture. It is built entirely of teak, and the bow and stern are usually covered with fine carving. The stern stands very high, after the manner of an old-fashioned Spanish caravel, and the helmsman sits upon a sort of throne, where he can overlook everything that goes on around him. And there are a variety of floating things. For example, the pottery manufacturers in the northern part of the country, like the lumbermen, bring their wares to market by making them up into rafts. As you go up or down the Irrawaddy River you can see hundreds of rafts made by lashing big earthen jars together, which, of course, float like buoys. They are often forty or fifty feet long and twenty-five to thirty-five feet wide, and may be made of a thousand pots and jars. By spreading matting over them the boatmen get a level and comfortable deck, which they load with smaller jars fore and aft, and thus are able to carry many tons of pottery and make it pay its own passage. In the center of this novel craft they build a little house of bamboo poles lashed together



CENTER OF THE UNIVERSE — MANDALAY

and matting fastened on with strings, so that when they reach their destination and the raft is broken up they can roll their building material into a compact package and carry it home on their backs. These rafts float down on the current assisted by long bamboo poles and are steered with a single oar at the stern.

Nearly all the teak timber is floated down the river in the same way, the logs being hauled from the forest to the river banks by elephants. Sometimes the teak rafts are loaded with rice and other agricultural produce so that the rafter can make a little profit for himself on the side. The oil companies have tank steamers and barges, which they fill with crude petroleum from stationary tanks near the wells, and transport it to refineries situated on the bank of the river just below Rangoon.

A corporation known as the Irrawaddy Flotilla Company has had a monopoly of steam navigation in Burma since 1852, and owns the largest fleet of river steamers of any company in the world, with a tonnage of more than 100,000. The express steamers for passenger service are as comfortable as anyone could wish, and even luxurious, and if it were not for the mosquitoes you could scarcely imagine a more enjoyable experience than a voyage of two or three weeks upon the rivers of Burma. Our steamer was the *India*, one of the best in the service, carrying about 1,200 tons of cargo, 250 feet long, 50 feet beam, and with a flat bottom, drawing only three feet of water. It has two great decks, all open, so that there is plenty of air and light. On the lower deck are the engines, and the freight, which, after the hold is filled, is placed in great piles from the bow to the stern, and, when every inch of available room is occupied, the captain picks

up a double-decked barge to tow, and loads that also with merchandise.

The upper deck is arranged in two sections. The bow is fitted up for first-class passengers and can accommodate thirty. The rooms are large and have big windows and plenty of hooks and lockers to stow away your things. Instead of a narrow bunk, such as you usually find upon a steamer, they give you a wide spring bed with a mosquito netting, more comfortable than we found anywhere in India or that side of Shepherd's Hotel at Cairo. The remainder of the deck is dining-room, sitting-room, smoking-room, drawing-room, music-room, all in one, and is located with sliding glass windows so that the passengers can have them open in pleasant weather and closed when it rains, and heavy bamboo shades can be let down as a protection against the sun. There are piano, billiard and ping-pong tables, skittles, and plenty of easy chairs. The cuisine is excellent, as good as you would expect to find upon a first-class ocean steamer. Captain Becket is a genial, jolly companion, who devotes himself heartily to the entertainment of his passengers when he ties up his boat at sun-down. He sings all sorts of songs and plays all kinds of games, and is always thinking of some kindness and considering how he can make the voyage more agreeable.

Two-thirds of the upper deck is given up to natives who make it a great bazaar and hire space, so much per square foot, upon which they fit up a little shop stocked with a variety of merchandise, dry goods, groceries, grain, fruit, hardware, glass and earthen ware, drugs and patent medicines, silk and cotton fabrics of all kinds, toys, jewelry and religious articles; indeed, everything that anybody could want. And when this big floating bazaar

ties up at a bank, as it does five or six times a day, to discharge and receive cargo, the people of the village come crowding aboard to see and to buy and to gossip. Then when the whistle blows they rush down the gang plank carrying their purchases in packages poised on the tops of their heads. As the steamers run as regularly as railway trains, and have fixed time-tables that are known to the public, the population of the surrounding country flock to the landing places to do their shopping and the deck furnishes a spirited scene. Some of the traders make their homes on board, and indeed the boats are floating villages. The same custom prevails on the west coast of South America, where the steamers stop at every port long enough for the inhabitants to come aboard to do their shopping.

The favorite journey in Burma is to leave Mandalay by boat and go up the Irrawaddy River 724 miles to Myit-kyiana, the head of navigation, and then float down to Rangoon. The voyage will take a week or ten days with one change of steamers at a town called Bhamo, for above that point the channel is too shallow to admit steamers so large as are needed on the lower river. For a portion of the distance the scenery is fine. The stream narrows in places and rushes through rocky gorges with great velocity, but those who are accustomed to the cañons of the Rocky Mountains will find it rather tame. There are several interesting places along the way where the steamer makes a sufficient stop to give the passengers a chance to go ashore. One of them is Mingun, where one of the crack-brained kings of Burma a century and a half ago attempted to repeat the mistake that was made at the tower of Babel and started to build a pagoda that would reach to heaven. It is 450 feet square at the base

and when he got up about 200 feet he ran short of funds and the tower was never finished. This artificial mountain, said to be the largest mass of brick work in the world, contains 32,000,000 feet of solid masonry. It was shattered by an earthquake in 1839, but still remains as notable a monument of human folly and vanity as the world can furnish. In front of it, overlooking the river, were two gigantic griffins, statues of imaginary monsters intended to keep the evil spirits away from the place. The figures were ninety-five feet high, their heads were thirty feet in diameter and the eyes, which were made of black marble, were thirteen feet across. Near by upon a terrace stands the biggest bell in the world, except that in the Kremlin at Moscow. It is twelve feet high, sixteen feet across at the lip and weighs ninety tons. The tone is pure and musical, but it is seldom sounded these days, for the place is practically abandoned.

Another interesting spot on the river, in the midst of beautiful hills and dense tropic vegetation, is an island called Phihadau, covered with ruins of monasteries, which were formerly occupied by hundreds of Buddhist monks. The village of Thabeigyin is the landing for people who wish to visit the celebrated ruby mines of Burma, which are about sixty miles distant near a town called Mogok. It is said to be an interesting journey. The mines are situated in the mountains, at an elevation of 7,000 feet above the sea level, and are leased to an English syndicate known as the Burma Ruby Mining Company, which has a monopoly of the business.

Burma formerly furnished the principal part of the world's supply of rubies, and they were a monopoly of the crown. After the British occupation, in 1889, a concession was granted to an English syndicate to work them

for an annual rental of \$133,333, paid to the government. There was considerable friction with the natives at first, and several times they came very near actual rebellion, because they had always been allowed to hunt for rubies whenever they pleased, and did not relish the rule that prohibited them from doing so. Finally better relations were established, and now the contractors permit anybody who pleases to mine for rubies, provided every jewel found is sold to them at a fixed price per carat. Hundreds of natives are doing more or less work in the mines. They go in for awhile and dig away in the gravel, changing the courses of stream and washing out the soil that is displaced. Sometimes they bring water through bamboo pipes, and wash out the sides of granite cliffs, but as soon as they find a ruby they usually knock off work and have a good time until the proceeds of its sale are exhausted. The results of the operations of the company are not known to the public, except through the returns made to the treasury department. All the gems found are shipped at once to London. In 1903, according to the official returns, the company produced 230,811 carats of gems, including 210,784 carats of rubies, 9,786 carats of sapphires and 10,241 carats of spinels, the total value being given at \$500,520. Rubies are seldom purchased in Burma now. The company does not permit their sale in that province, but occasionally a choice stone can be picked up through some speculator who has illicit relations with the miners. Few stones of great value have been officially reported of late years, although the Burma newspapers in 1904 published the discovery of a ruby of seventy-seven carats worth \$180,000. The find is denied by the officials of the company, who do not care to advertise such

good fortune, for fear other people may be tempted to secure the concession they hold.

The largest ruby ever found in Burma so far as known was picked up accidentally by a native about fifty years ago. It was of rhomboidal shape, two and a half inches in diameter and nearly three inches long, but was practically worthless because of cracks and flaws. It was never offered for sale and no price was ever put upon it. King Mindon took possession of it, and it is now supposed to be among the treasures of ex-King Thebaw.

Ta-gaung, the ancient capital of the Burmese Kingdom, may be visited during the voyage down the river, and it is a place of great archæological interest. It was founded somewhere about the beginning of the Christian era and was destroyed in the sixth century by a Chinese invasion. The ruins are spread for nearly eight miles along the banks of the Irrawaddy and stretch for two or three miles back into the country, so that it must have been an enormous city and doubtless the piles of rubbish conceal many interesting remains, but they have never been investigated.

There is another collection of wonderful ruins at Pagan, which was the capital of the empire from the sixth to the thirteenth centuries, and during that time it was the center of power, influence, commerce, religion, and education for all that part of Asia. There were a thousand pagodas and some of them still stand in a fair state of preservation. The most imposing is known as the Ananda, which was built in 1058. Nearby are the remains of a gigantic statue of Buddha, ninety feet high, which was erected in the year 1020. And there are many other similar ruins.

Taking everything into consideration, comfort, interest,

expense and novelty, I do not think there is a river trip in all the world to compare with that offered on the Irrawaddy in Burma.

Burma is the principal source of the world's supply of teak—that wood which is so light and tough and impervious to water and the effects of the sun. It never shrinks or warps or swells. Hence it is in great demand from shipbuilders. By reason of its peculiar qualities it is especially adapted for decks. Siam produces a good deal of teak, and there are forests in the Malay peninsula and Tonquin, but Burma has more than all the other countries combined, and it is a source of great wealth.

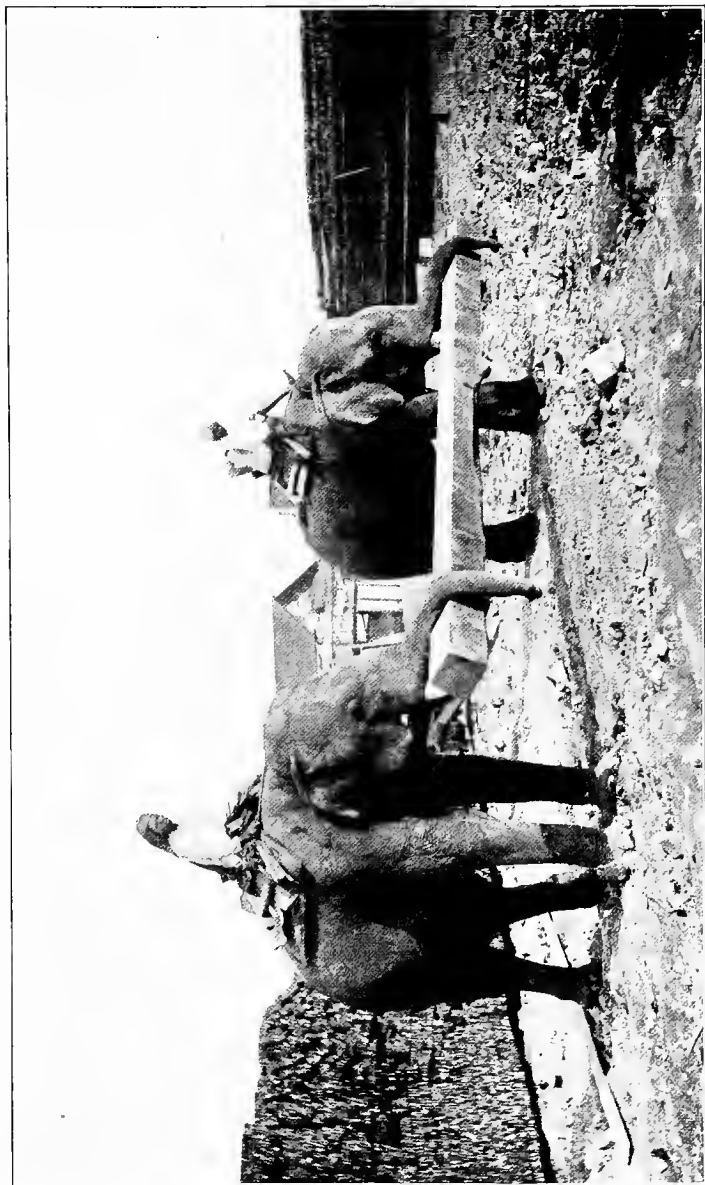
Teak was formerly a monopoly of the crown. All trees wherever found belonged to the king during the days of the despotism. The British government inherited these rights, and since Burma was annexed to India the forests have been reserved with wise regulations for protection against fire and waste. Forest commissioners keep things in order, and give permits for cutting to reputable firms and select the trees that are to be cut. There are about 25,000 square miles of teak forest under inspection and more are planted every year. The trees grow rapidly, especially when they are properly cultivated, and under the far-sighted policy of the government the supply is being increased rather than diminished and provision is being made for the future. The revenues from the sale of timber are about \$2,000,000 a year. Siam has adopted similar regulations, and employs Englishmen as foresters, so that its teak is being protected also. Maps of the forest area have been made, and twice each year every acre is inspected; trees which may be cut without injury are girdled and left standing until the sap is entirely out. Their location is marked upon the map, estimates are

made of the quantity of lumber and logs they will yield and furnished to those who are seeking contracts. The business, however, is limited to three or four respectable and experienced firms; the value of teak is pretty well established and does not vary much from year to year.

When a contract is let the lumbermen send gangs of coolies into the forests with herds of elephants to haul out the logs; the trees that were girdled six or eight months before are cut down, sawed into logs, and hauled by elephants to the banks of streams, where they are allowed to dry before they are made up into rafts and floated down to Rangoon. Rafting green logs is attended by considerable risk, because their specific gravity is greater than that of water and they are likely to sink.

It is a novel and interesting sight to watch elephants working in the lumber yards, for they do it all. A Burman sits on the animal's neck with a sharp steel prod in his hand and directs the beast by touching him on different spots on his head and by the use of quaint expressions which are understood by the man and the elephant only. Elephants handle all the logs and the lumber as intelligently and with much greater ease and rapidity than could be done by a gang of men. MacGregor & Co., one of the largest lumbering firms, employ about two hundred elephants in the forests, at their saw mills and in their lumber yards at Rangoon. Strangers always go down to see the elephants at work. It is the most interesting sight in Burma.

When the cross timbers that hold the rafts together are cut the elephants go down to the waterside one by one, separate logs weighing two tons or more from the rest of the raft by the use of their trunks and tusks, and carry or drag them up into the yard and place them upon piles



ELEPHANTS IN LUMBER YARD — RANGOON

at the entrance to the saw-mill. Sometimes they haul the logs with chains attached to a harness adjusted to their necks and breasts. Sometimes they push them with their trunks and feet. The ease with which they handle the enormous logs is remarkable, and the intelligence they show is even more so. The native sitting on the animal's neck has only to whisper in its ear what is wanted, and the job is done with neatness and dispatch.

Nearly all the elephants used in the lumber business—and they are found in every camp and in every lumber yard—are natives of Burma, and are captured wild in the forests of the central and northern part of the province. No one is allowed to shoot them. In fact, no native of Burma has a gun. In the elephant district there are only twelve or fifteen guns in a population of between 500,000 and 600,000, and they belong to government officials. The elephant business is under the control of a commissioner, Mr. Dalrymple Clark, who makes it his business to keep track of all the wild herds, and in the fall of the year, after the calves of that season are weaned, he sends out men to round them up by beating the jungles. Tame elephants are used as decoys. They are well trained, and, by mixing in the herds of wild ones lead them into corrals, called "keddahs," made of heavy posts lashed together with wire. Usually Mr. Clark gets from twenty to sixty wild animals into a "keddah" each drive. He turns out all of the females and drives them back into the forest, selecting healthy and strong young males to be kept and trained. They are starved for several days and then placed under the charge of native trainers, who, with the aid of veteran animals, teach the green ones what is expected of them. When they behave well they are fed; when they are unruly or indifferent they are compelled to

go hungry, and they soon learn the truth of the old adage.

The usual crop of young elephants is about 300 a year. In 1903 a contagious disease called anthrax carried off more than half of those held in captivity, including several of the best decoys. Hence prices were very high. When we were in Burma in the spring of 1904, Mr. Clark expected a big drive. Large herds were reported, and he was watching them carefully. The government selects as many as it needs from the annual catch and sells the remainder to lumbermen. They are seldom shipped out of the country. A green elephant is worth from \$800 to \$1,200, according to age and size. Those that are well trained and have amiable dispositions are worth \$2,500 and upward. Mr. Clark declared that few elephants are dangerous. Most of them, fully 90 per cent, are docile and harmless, and will not fight unless attacked and cornered, when they will defend themselves. They are often destructive to houses and crops when they are allowed to go at large, however, but this is due to their awkwardness and not to malice. They always go in herds, and when they cross a rice field or attempt to pass through the narrow streets of a village they are apt to leave disaster in their train. Sometimes vicious animals are found, but usually alone, and they are called "solitaires." They have been driven out of the herds by other elephants because of their bad dispositions, and are very dangerous. The natives will always avoid an elephant when they find him alone, but go about among the wild herds without the slightest fear. Mr. Clark's men shoot "solitaires" whenever they find them in the forests.

The second greatest industry in Burma is rice culture. The quality of the rice raised there is inferior to that of Japan and most of the districts of China, but large ship-

ments are made to both those countries, to India and to other East Indian colonies, because of its low price. Rice can be grown in Burma at less cost than in any other country, notwithstanding the high wages, which are three times as much as those paid for the same labor in other eastern countries. The Japanese, who produce the highest quality of rice, ship almost their entire crop to Europe and the United States and import a cheaper quality from Burma and Korea. The same is true of several of the provinces of China. Nearly all the steamers lying in the river are being loaded with rice, and bags of that staple are stacked up on the docks and at the stations of the railway in quantities that seem enough to feed the world.

Burma produces a great deal of petroleum. There are several oil fields in different parts of the country, and as you sail up and down the rivers you can see groups of familiar derricks rising against the sky that remind you of Indiana, Ohio and Pennsylvania. Nearly all of the petroleum plants out there are managed by American engineers, and at Yen-an-gyaung, in what is known as the Nag-We district, the principal producing center, are large American colonies sheltered in comfortable bungalows and enjoying life much more than one would suppose. Although the heat is quite severe during the midsummer months, Burma is not at all a bad country to live in, and Americans have a way of adjusting themselves to their surroundings. Two big companies control nearly all of the product, and there is no danger of a monopoly, for the government will grant concessions to any responsible man or syndicate that desires to enter the business.

Nearly all of the oil territory belongs to the state, and the privilege of drilling wells is granted to any reputable

person upon the payment of a royalty of 16 cents per forty gallons of oil produced. The refineries are controlled by the two companies, but hundreds of natives are working wells and selling their products to them. The refineries are all situated near Rangoon. The oil is piped from the field to reservoir plants on the banks of the nearest river, from which it is transported in big tank steamers that look like the whalebacks on the lakes. A survey has been made for pipe lines from the principal fields to Rangoon, but they have not yet been constructed. Tank steamers are also employed to export the refined oil to Calcutta, Madras, Penang, Singapore, Colombo and other neighboring ports, but very little is sent beyond the Bay of Bengal. The annual product amounts to about sixty million gallons, but that is not half enough to supply the local market, and from eighty to ninety million gallons are imported annually from Russia, the United States and other countries. During the year 1902 the imports amounted to 91,467,466 gallons, of which 84,477,876 came from Russia, and only 5,768,226 from the United States.

Various other minerals are found in Burma, including iron and coal, but they have not been developed because of the lack of capital and labor. There are gold deposits in several localities and plenty of silver, but no large operations. Tin and copper have been discovered, and mineralogists reckon them as one of the greatest sources of future wealth, but thus far the deposits are practically untouched. A great deal of capital is required to develop them. The tin mines of the neighboring Malay Peninsula are worked so easily and economically that the Burmese cannot compete with them, so the only tin and copper produced is picked up by natives upon the surface of the

ground. Before anything serious can be done labor must be imported, which is an easy matter. The tin mines in the Malay Peninsula are operated entirely by Chinese.

Jade is mined in large quantities, and about 4,000,000 pounds a year is shipped to Singapore for distribution in China and Japan. Jade is found in boulders, which are split by building fires around them, and when they have been heated to the proper temperature buckets of water are thrown on. The rocks split and the jade embedded in them is carefully extracted and trimmed down by the use of oil and piano wire. Jade is very valuable and pieces of high quality are worth their weight in gold.

The government of Burma has invested about \$26,000,000 in narrow gauge railways, reaching the most important cities and commercial sections of the country. They have been built also with reference to military purposes, although Burma is the least likely spot for an internal disturbance or foreign invasion. The principal railway line will be extended to the Chinese border, and in 1898-1900 surveys were made from Myityna, the terminus on the frontier, through to Chung-king, the head of navigation on the Yangtse River, the greatest thoroughfare in the Chinese Empire. Chung-king, the capital of Yunan, one of the most fertile and productive provinces of China, with a population of 6,000,000 and unlimited resources, is a city of 400,000 population and one of the most prosperous in China. The surveyors report that the construction from the Burmese boundary to Chung-king will be difficult and expensive, but geographical and political considerations ought to justify almost any expenditure for such a purpose. Such a railway would give England access to the very heart of China, and would furnish the interior provinces an outlet for their produce through

British territory, saving at least 6,000 miles of transportation by land and sea upon every pound of commerce with Europe. It would give Chinese goods four days instead of four weeks to reach tide water, and divert the trade of a vast area and many millions of people from Shanghai to Rangoon.

No one knows why, but construction was practically stopped upon this road in the fall of 1903, and nothing has been done since. There was, of course, great disappointment and bitter complaint on the part of Burmese business men, who attributed the stoppage to Lord Curzon's orders, and offered various plausible conjectures as to the reasons which prompted a change of policy. Some of them must be pretty near the truth and the most reasonable is that the government at London stopped work because it was considered in violation of treaty stipulations with other European powers, although it takes a good deal of argument to sustain such a proposition. In 1900 Great Britain made a treaty with Germany under which she agreed to keep the Yangtse River free and open to the trade of all nations, but that need not interfere with the construction of a railroad to Chung-king. Great Britain also has a treaty with France guaranteeing equal rights and privileges to all nations in southwestern China, but France is building a railway from Tonquin, her Asiatic colony across the Chinese border, into the province of Kwang-si, and it would seem that Great Britain should have quite as good a right to lay rails in the adjoining province of Yunan. The world is waiting for the dissolution of China, and at its disintegration the several provinces that compose that inert mass of human beings are already allotted among the different European nations. France is to have Kwang-si, and Great Britain

is to have Yunan. France, as I have already suggested, is anticipating the event by providing transportation facilities for her prospective territory, and the Burmese think that England ought to do the same, but the government at London, whatever may be its reasons, is holding the railway builders back.

There are no means of transportation across the Chinese border beyond the railway terminus at Myityna, but a good deal of freight is carried over the mountain trails in hampers of bamboo slung over the backs of pack mules and bullocks. It is all done by the Chinese, for the Burmese lack enterprise and are indifferent to commerce. From Yunan they bring hides, horns, india rubber, raw silks, gold bullion, jade, amber and other raw materials and take back manufactured goods of all kinds, cotton and woolen fabrics, wearing apparel, hardware, drugs and the many little things which enter into the needs of a primitive people. In 1903 this overland trade amounted to more than \$2,000,000.

The Pennsylvania Steel Company of Pittsburg constructed what is said to be the largest viaduct in the world across the Gowteck gorge near the northern boundary of Burma. It is a triumph of engineering, and the contract was obtained by the American company in competition with German and English bridge builders. The viaduct is 2,500 feet long and 800 feet high, and is considered a wonder. Photographs are offered for sale at all the picture stores in Burma. It looks like a steel cobweb standing in the sky.

There are few rich men in Burma. Several Europeans, Parsees and Chinese living in Rangoon are worth from \$100,000 to \$250,000 in lands, buildings and business investments, but I have been assured by the best of author-

ities that outside the foreign colony there is not a man in the country worth more than \$100,000, and that \$20,000 or \$30,000 is considered a big fortune by the natives. When a Burmese gets \$8,000 or \$10,000 ahead he will not work any more. He considers himself well provided for. No people were ever less avaricious. Few enjoy money more, but it is the spending of it rather than the hoarding that gives them satisfaction. They are the most generous people in existence. Every time a man makes a little profit or gets a little ahead he gives a "pwe" (a native party) and spends it all rejoicing with his friends. They make merry as long as the money lasts. It may be a few hours or a few days, and next week somebody else is lucky and takes his turn at entertainment, so that life is a succession of "pwes," and few people accumulate anything. Perhaps the reason why the natives spend their money as fast as they get it, and why there are no rich men in Burma, may be traced back to the despotic days when it imperiled life and happiness for a man to get a little ahead of his needs. Under the king it was dangerous to have property. It was the habit of the officials to punish prosperity. Whenever they discovered that a native had laid by a little store for a rainy day they pounced upon him, and not only confiscated everything he had but tortured him in the hope of securing more. Until the British occupation, therefore, wealth was a curse instead of a blessing, and there was no incentive to economize. These circumstances, combined with the pleasure-loving disposition of the people, explain their lack of thrift. The women are much more economical than the men. They are not so lazy nor so generous. They keep the shops, pay the bills, do the purchasing for the family and are always consulted by their husbands in matters of busi-

ness. Indeed the Burmese woman is very much the head of the family, and offers a singular contrast to the women of India, who are slaves and playthings, either one or the other.

Burma is an agricultural country. Rice is the chief staple. Ninety per cent of the population depends upon the cultivation of the soil for a living, and the farming land is very evenly divided. According to the census of 1901 the average farm is limited to sixteen acres. But the natives will not work. They cannot be relied upon in any way. They will not observe their contracts nor fulfill their promises. This is not due to a malicious disposition. Everybody testifies that they are naturally honest and truthful, because of their frank and open natures, but their sense of responsibility has never been developed. They have no scruples or conscience, and are masters of the art of lying, but they never lie maliciously. If they fail to keep their promises and contracts it is due to carelessness and their habit of gratifying their whims, and not to evil motives. They find it easier not to do things than to do them. They do not like to labor. They will not suffer annoyance or inconvenience, and if their obligations interfere with their pleasure or their comfort they simply will not be kept.

This habit is universal and chronic, and affects their honesty as well as their truthfulness. They do not steal from avarice or to deprive other people of their property, or from mischievous motives, but when they covet what belongs to others they cannot resist the temptation to help themselves. They will give as readily as they take, and old residents told me that they have known natives to steal ornaments of insignificant value and leave large sums of money lying untouched.

The character of a people is always accurately illustrated by their legends and superstitions, and the most common thing in Burma is the "padesa" or wishing tree, an imaginary tree which bears all kinds of fruit, whatever one needs or desires. Everybody talks about it from the prattling infant to the decrepit grandparent, from the beggar to the priest, and prays that it may be brought within his reach.

The natives take little interest in politics. After the British occupation in 1885 there was some difficulty with a few nobles and other members of the aristocracy that ruled the country and oppressed the people under the despotism. They naturally were reluctant about yielding their powers and privileges, but were easily reckoned with, and within a few years they settled down quietly, accepting the inevitable. The best of them were provided with honorable and lucrative offices, according to their characters and capacity; the remainder found their own level, and have since been absorbed into the community with nothing particular to distinguish them from the common herd.

The people do not care how they are governed or by whom, so long as their religion and their pleasures are not interfered with, and the British colonial authorities have always shown the greatest tact and discretion in dealing with those two very delicate subjects. The Indian mutiny of 1857 taught them a lesson they will never forget, that the religion of a people cannot be trifled with and that their scruples, however absurd or childish, must be seriously observed.

All of the responsible official positions are filled by Englishmen; the subordinate positions by natives. Places under the government are much sought after and are



A BURMESE GENTLEMAN

highly considered because of the prestige they carry, and particularly because of the easy hours and good pay. It suits the Burmese taste to occupy a desk in a pretentious building and observe short office hours at a lucrative salary, and to obtain such positions the young men of the country seek education in the missionary schools, because competitive examinations are held to determine the qualifications of candidates. But further than that the Burmans seem to have no ambition. They do not care for wealth or power or glory like other races. An easy job and an income sufficient to support them comfortably is all they want. They are never dissatisfied or discontented if their simple pleasures are not interfered with. They have no taste for intrigue and conspiracies like those in which the sullen and subtle Hindu delights, but are frank, open and fearless in demanding the few and simple rights and privileges they crave.

Left to the natives, Burma would always be a poverty-stricken country. They have neither industry nor energy sufficient to develop its resources, and would be satisfied with producing just enough for their own wants. Everything in the way of progress and internal development has been done by the government and by the Chinese, who are the most valuable and the most important citizens of the country. They are admitted without condition or restriction; they bring with them their national characteristics, industry, economy and honesty, and apply them with characteristic intelligence. With the exception of a few Englishmen, a few Scotchmen and one or two Germans, the Chinese monopolize the trade, the commerce, the manufactures and the wealth of Burma, and supply the labor which the native Burmese will not furnish. They can always be relied upon; they save their money and invest it

with prudence and shrewdness ; they are enterprising and determined. They have made Burma the most prosperous province in India and its future development is in their hands. If the people who have opposed the admission of Chinese labor to the Philippine Islands would take the trouble to study the economic problems that have been solved in Burma perhaps they might change their minds as to the wisdom of the exclusion laws.

BRITISH MALAYSIA

I

THE BRITISH EAST INDIES

South of Burma, between the Bay of Bengal and the Gulf of Siam, is a large, narrow strip of land known as the Malay Peninsula. It is composed of the states of Perak, Selangor, Negri, Sembilan, Penang and Johore, all theoretically independent, but federated under the protection of Great Britain. They are governed by native hereditary rulers, with Englishmen at each of their capitals to give advice and see that the officials behave themselves. Although little has been written about them, the Malay states furnish a striking example of the wisdom and success of the British colonial policy of administration, and of the value of the Chinese as citizens, when they are allowed to exercise their peculiar qualities and enjoy the fruits of their labor. The population of these states by the census in 1901 is about 678,000, of whom only 285,000 are native Malays, 300,000 are Chinese, 58,000 natives of India, 7,000 Japanese and the remainder Europeans and representatives of other races.

During the year 1902 the exports reached the enormous sum of \$71,000,000, of which \$62,000,000 represented the value of tin bullion shipped to Europe and America, every ounce of which was produced by Chinese. The other exports were sago, tapioca, coffee and other semi-tropical and tropical products, three-fourths of which were grown, handled and shipped by Chinese. The revenue of the

confederation in 1902 was \$20,500,000, of which \$16,500,000 was paid by Chinese as export taxes, and, if the facts were known, they would probably be credited with 95 per cent of the rest of the revenue, which came from railway receipts, sales of concessions and public lands, rentals, excise, customs and other sources.

During the year 1903, \$6,367,721 of the revenue was expended in the extension of the railway system and \$3,387,850 in other public works. The government has constructed nearly 3,000 miles of highway and more than 400 miles of railroad at a cost of \$25,000,000, every cent of which has been paid from the current revenues, for the confederation has no debt. The state of Penang owes \$3,391,003, which represents foolish extravagance indulged in before the British intervention, and the debt might be lawfully repudiated but for the scruples of the government, which preferred to issue bonds for a doubtful debt rather than injure its credit. In 1899 a loan of \$2,500,000 was authorized for railways and other public works, but even with temptation always at hand, the officials of the government have never issued a bond, and the authorization has been allowed to lapse. During the five years ending 1903, the freight and passenger traffic has yielded a net revenue of \$7,000,000, which, I believe, is unprecedented in the history of government railways. This is due not only to the prosperity of the country under Chinese labor, but to economical management and administration under British advice.

Since 1875, when the British took control, the revenues have been increased from less than \$400,000 to \$20,500,000. The foreign trade has advanced from \$1,500,000 to \$117,000,000 a year, and the development of the material interests of the country has gone on with corre-

sponding rapidity and profit, and all, you must understand, has been done by Chinese capital and labor, which the administration at Washington and the Congress of the United States would shut out of the Philippine Islands.

Thirty years ago the Malay Peninsula was a howling wilderness. The people were in a state of barbarism, fighting among themselves, and robbing and murdering all foreigners who came within their reach. Their acts of piracy on the coast and the anarchy that prevailed in the interior were the cause and the justification of British intervention. They had no roads, no schools, no courts, no manufactures, no commerce. They knew nothing of the natural resources of their own territory; they had no industries except just enough farming to feed themselves.

The Malays belong to the same race as the Filipinos, and exhibit the same racial characteristics. They are fond of music, poetry, oratory and pictures; they have keen perceptions and a certain degree of cunning, which, like the instincts of an animal, is used in place of the reasoning powers which they lack. They will not do more manual labor than is absolutely necessary to save them from starvation. They are especially fond of military exercises, and their army, which consists of 2,146 men, has forty European officers and 692 native officers, an average of one officer to every three men.

Whatever has been done toward the development of the country has been done by foreigners. Whatever tendency the native Malay may have had to labor has been suppressed by education. No native of the tropics who ever learns to read is willing to work. That is the rule. He will not do manual labor. He will seek a position under the government or in some office, and prefers one that has a military uniform attached to it. If he cannot ob-

tain one he will teach school, or find mercantile employment, or get his living without manual labor the best way he can. The schools provided by the British, 209 in number, are well attended. There were 9,170 scholars in 1904, and the educational system brings the pupils up to the grade of a high school in the United States, but there is no compulsory education law and not 5 per cent of those who enter the lower grades ever reach the highest. Occasionally a student is sent from the Malay schools to one of the universities in India, but that is very rare. He usually drops out as soon as he has learned enough reading, writing and arithmetic to hold a desk in an office.

Sir Frank Swettenham, governor general until 1904, after forty-eight years' experience in office there, says: "The industrial development of the country is entirely due to the Chinese. They are the only people in the peninsula who can be depended upon. They have no interruptions in the performance of their daily labor, and save their money to make prudent investments. Without the Chinese nothing would have been done in the Malay states; no progress would have been made, and the enormous natural resources of the country would still be lying dormant."

The British have had relations with the Malays for more than 300 years. Sir Francis Drake touched their coast in 1578, during his celebrated voyage around the world, and Lord Cavendish followed him in 1588, but the Portuguese and Spaniards had been there long before. The Portuguese settled Macao in 1511, and the Spaniards founded Manila in 1517. The first business done by the British on the peninsula was in the ship *Edward Bonaventure*, Captain Edward Lancaster, who landed his crew at Penang in 1592 to get rid of the scurvy and camped

there all summer. The following fall he took on a cargo of pepper and other natural products which he bought from the natives, and returned to England around the Cape of Good Hope. Captain Houtman, a Dutch sailor, landed here in 1595 and exchanged a cargo of merchandise for native products. The Malay states are now the principal source of our tin supply, and have been producing it since 1684, when the mines were first discovered and worked by Dutchmen.

The report of Lancaster's voyage and the profits derived from Houtman's venture attracted attention to the country, and the famous East India Company, which next to the Hanseatic League became the greatest monopoly ever known, was organized in the year 1600 with a charter for fifteen years to trade with the Malays. In 1603 the Dutch and the Portuguese demanded their share of the market, and from that time on for two centuries there was constant warfare between the three nations over it. In 1763, for reprisals, the British captured the City of Manila, and the first territory in the East acquired by England was the Island of Balambangan, off North Borneo, which was ceded to the king by the Sultan of Sulu, an ancestor of one of our "Brothers in Brown," in gratitude for his release from a Spanish prison in Manila.

The government of India took actual possession of Penang in 1784, when the East India Company adopted it as a convict station, and a town gradually grew up around it. The Prince of Wales Island, as it was then called, was leased for eight years for the sum of \$10,000 a year, to be paid to the Rajah of Kedah, and this annuity has been continued to his successors by the British government to the present hour. Finding that the soil in this locality was uncommonly fertile, its cultivation was

undertaken by Hindu labor, and has been continued ever since. The natives have done nothing.

Singapore, which is now the headquarters of the government, was founded in 1819 by Sir Stanford Raffles by order of Lord Hastings so that the British could command the Strait of Malacca and thus have a check upon the aggressive policy of the Dutch.

While the English were strengthening themselves at Penang and Singapore the Dutch fortified the ancient town of Malacca, which was the metropolis of all the East when the Europeans made their first appearance in Asiatic waters. Neither Bombay, Calcutta, Rangoon, Singapore, Batavia, Bangkok, Manila, Hongkong, Shanghai or Yokohama had ever been heard of, nor had most of them an existence when Malacca, the capital of the Malays, was a town of great commercial importance. It was the greatest entrepot and distributing point for the commerce of the East until the close of the eighteenth century. Then Dutch power and commerce declined and the importance of Malacca decayed with them until 1825. They fought over it with the Portuguese, the Spaniards and the English again and again; it was frequently besieged and several times captured by hostile fleets. The British captured it in 1795 and held it until 1818, when it was restored to the Dutch for a few years, in accordance with the treaty of Vienna, but came permanently under British control in 1824, when the various East Indies Islands were distributed among the nations. The British colony at Malacca was founded two years later, and from it an attempt was made to control the affairs of the peninsula.

The native rulers were left to themselves until 1875, when Mr. Birch, the British resident, was brutally mur-

dered and his residence sacked by lawless Malays. Troops were sent down from India and Hongkong. The natives were punished severely; those concerned in the murder of Mr. Birch were captured and executed, and, it being disclosed that the sultan was privy, if not responsible for the crime, he and several of his chiefs were banished. The government was reorganized upon the present plan, and since then there has been uninterrupted peace and increasing prosperity.

Each of the four native states is allowed the greatest degree of independence and home rule under its own chief, with a staff of British advisers. There are eleven Englishmen all together connected with the government, with forty others in the army. The remainder of the officials are natives, who are appointed after competitive examinations similar to those held in India, and promoted by merit, also after examination. The higher offices are all filled by men who have reached them by promotion from the lowest grade since 1875, and the natives have come to understand that honesty, industry and efficiency are the best recommendations. Nevertheless, the native characteristics are continually manifested, as among the Filipinos, and the English officials declare that the germ of self-government does not exist in the tropical races; that the atmosphere is not conducive to the development of character in the native, and that he will never be any better than he is now. The same conditions are found among all tropical races, and those who have spent their lives in the study of these problems are convinced that the moral and intellectual limitations of the Malay race are fixed so indelibly as to prevent their further advancement.

It is interesting to review what British rule has done in

the Malay Peninsula. Here are a few of the items :

1. It has abolished slavery and unpaid labor.
2. It has exterminated piracy.
3. It has turned anarchy into order and made a turbulent people peaceable.
4. It has given security for life and property.
5. It has secured permanent titles to land.
6. It has guaranteed justice to all offenders and litigants in the courts.
7. It has stopped epidemics and provided free hospitals, dispensaries and modern medical science.
8. It has provided free schools.
9. It has developed the mineral deposits and the timber resources and introduced scientific agriculture.
10. It has built 2,285 miles of wagon roads and 400 miles of railway.

And, finally, it has given a wise, liberal and progressive government to a people that had no government before.

Because of its extraordinary geographical location Singapore in 1902 stood sixth in rank of the commercial cities of the world, although it has only 228,555 population. It is surpassed by London, New York, Hong Kong, Hamburg and Antwerp only, and outranks every other seaport in the extent of its shipping and the tonnage of its vessels. The following statement shows the foreign tonnage entering the ports named during the year 1902 :

London	10,179,023 tons
New York	9,053,906 tons
Hong Kong	8,734,308 tons
Hamburg	8,689,000 tons
Antwerp	8,425,127 tons
Singapore	7,238,185 tons

Liverpool	6,843,200 tons
Rotterdam	6,546,473 tons
Marseilles	6,191,839 tons

I cannot yet obtain the figures for 1903 from all these cities, but Singapore undoubtedly advanced on the list because during that year 58,318 vessels of all kinds, with a tonnage of 18,300,000 tons, entered and cleared from its harbor, which is an average of about 160 a day, and its tonnage was 50 per cent greater than that of the entire Chinese Empire. The commerce of Singapore in 1902 amounted to \$250,000,000 gold. It is a free port. No duties are charged, and yet its revenues that year were more than \$12,000,000. Nearly one-half of this revenue comes from a tax on opium, which yields about \$465,000 a month, and \$5,580,000 last year.

If you will look on your map you will notice that Singapore is situated on a little island at the extreme tip of the Malay Peninsula at the foot of the China Sea, and at the southern entrance of the Straits of Malacca. It is the gateway of the East, the point where the products of the East are exchanged for those of the West. Every steamer that plies between the East and the West stops there, while many of them discharge their cargoes to be transhipped in other vessels to different points in either direction. It is midway between China and India, between India and Australia, and the headquarters of branch lines of steamers which run to Siam, Cochin China, Anam, Tonquin, the Philippine Islands, Java, Borneo, Sumatra and every port of the East Indies. Nothing is produced there, and the 228,555 inhabitants do not consume any more per capita than those of any other city, perhaps much less, but Singapore is the most important

distributing point in the world for the products of all countries. Its immense warehouses and docks are filled with European merchandise which has been brought for transshipment to eastern ports, and with the products of Australia, the Asiatic countries and the Pacific Islands, which are brought there for transshipment to Europe and America.

Its enormous business blocks are built with thick double walls of brick, have wide arcades to keep out the heat, and are painted a deep blue color as a relief from the glare of the sun. They are occupied by the counting-houses of the wealthiest shipping merchants of all countries, and many manufacturers have branches and agents there to buy raw materials and to sell their finished products. Banks of all nations are found there—English, French, German, Russian, Italian, Austrian, Swiss, Greek and even American—for the International Banking Corporation of New York has recently established itself. No other city of double its size has half so many banks as Singapore.

The trade with the United States is small. We imported from Singapore \$27,039,000 in 1903, and exported to Singapore \$1,763,000, with about \$4,000,000 worth of flour, which was sent through Hong Kong and credited to that port.

Singapore handles 61 per cent of the world's supply of tin, which comes from the Malay states, and that is the biggest item in her commerce. It is all mined and shipped by Chinese. Rice comes next, and about \$35,000,000 of it is handled at Singapore every year; gums and other drugs to the amount of \$20,000,000; opium, \$15,000,000; cotton, \$15,000,000; spice, \$15,000,000, and other tropical products in proportion.

Every variety of European merchandise appears in the list of imports. Every manufacturer in Europe contributes, but it is a transit trade almost entirely, the goods changing ships in the harbor or being landed and stored away in the warehouses to await reshipment.

Singapore is the capital of what is called the Straits Settlements, a crown colony under the administration of a governor appointed by the king and assisted by an executive council and a legislative council composed of both English and natives. There is quite a large foreign colony. After a man has lived at Singapore or anywhere else in that part of the world for a short time, he cannot endure cold weather. Singapore is a perpetual hot-house, a botanical garden, where one can find the ideal of tropical vegetation and beauty, and the rainfall averages about 100 inches a year. That is, eight and one-half feet of water fall upon its soil from the clouds annually, and it rains every other day. The average number of rainy days for the last ten years has been 180 per year.

Although the city is almost directly upon the equator, being only eighty miles distant, the temperature is not so high as you would expect, the mean during the year 1903 having been 81.24. The heat is very trying, however. There is less variation in the thermometer there than anywhere else on the earth's surface. During 1903 the mercury did not rise higher than 82.31 and did not fall below 79.55, the entire range being less than three degrees, while it is frequently less. In 1902 the variation was only 2.48; in 1894 it was only 1.78. This steady heat, and the humidity caused by the excessive moisture, is much more difficult to endure than the great changes from heat to cold that are experienced in China, India and other Asiatic countries. The climate in Singapore is enervating.

There is no ozone in the atmosphere. It is always as hot at night as it is during the day and the human system has no opportunity to recover from the effects of the sun. One feels a perpetual lassitude, he has no energy and little ambition, and at first there is an almost irresistible tendency to sleep all the time.

Nevertheless you find many people there who deliberately choose it as a place of residence, and do not care to live anywhere else. It is a beautiful town; its foliage and other vegetation is the most luxuriant you ever saw; its parks, botanical gardens, shaded streets and private lawns are the perfection of verdure, while the government house, the public offices, the cathedral, the library, the museum, the town hall, the banks, clubs, hotels and business blocks are of imposing architecture. Many of the private residences are palatial. As you might naturally suppose, the enormous trade carried on there pays big profits and people who are required to live in that climate expect large salaries. Most of the European population are English. There are a good many Dutch, the Germans are increasing rapidly, and there is quite a little American colony. The retail business is conducted almost entirely by Chinese, who furnish the servants, the mechanics and the laboring classes. If it were not for them the country would be paralyzed. No one else will do manual labor. Out of a total population of 600,000 in the Straits Settlements, 281,933 are Chinese, 215,058 are Malays (natives of the country), 57,150 are natives of India, and 5,058 are Europeans and Americans.

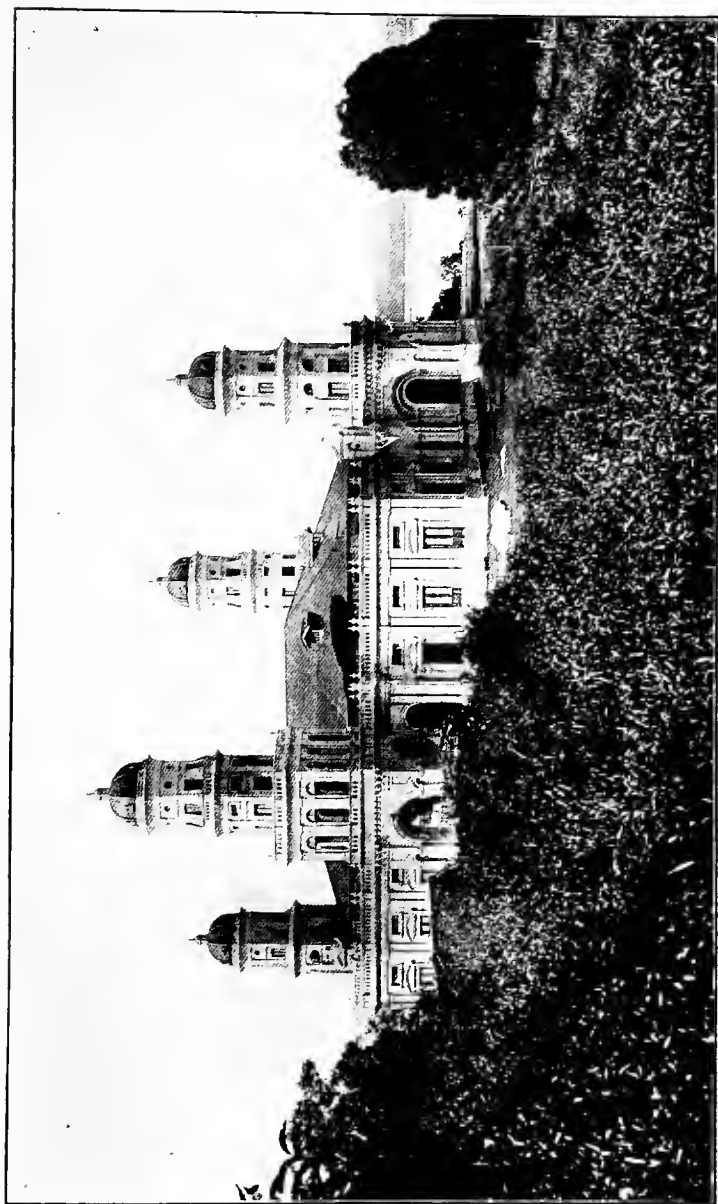
Across a narrow strait separating the mainland from the Island of Singapore is the protected State of Johore, one of the most interesting and prosperous of all the native states in the East. It is rich in agriculture, in

minerals and forests, and its 200,000 inhabitants have the reputation of making more money with less labor than any other community in the East. The most of them, however, are Chinese. The native population of Johore does not number more than 35,000, and if they were relied upon to cultivate the ground, pursue the industries and manage the commerce, the state would soon relapse into barbarism, because they will not work. Like all other Malays, they are absolutely indolent, given up entirely to pleasure and the gratification of their whims and appetites. A few years ago, during a drought, the government cut a canal at great expense to divert the water from one of the rivers across the country so that it could be used for irrigation, but the natives, for whose benefit this enterprise was undertaken, were too lazy to dig ditches from the canal to their own land, and allowed their crops to perish when a few days of labor might have saved them.

The Chinese cultivate the ground, raise all the rice, vegetables and other food products; do nearly all the commercial business, furnish almost the entire labor supply, own 75 per cent of the property and pay 95 per cent of the taxes. Everyone commends them as law-abiding, industrious, thrifty citizens. They never meddle with political affairs; they have no taste for such things; and, notwithstanding the fact that they have three-fourths of the population, they hold no offices and seek none, but are contented and obedient subjects to the Malay rajah, his highness Ibrahim, sovereign of the most esteemed Arjah Krabat and of the most honorable Darjah Mahkota Johore, who was born in 1873, married in 1893 to the Tunku Maimwoomah Binti Unku Abdul Majid, daughter of an Arabian sheik of high rank. He was crowned Nov. 2, 1895, and has four legitimate children.

You reach the city of Johore by a little railroad fourteen miles long from Singapore. It is a lovely ride through the suburbs of the city and dense tropical forests. At the end of the line a ferry boat takes you across the strait that divides Singapore from the main land, where you find a neat town of about 20,000 inhabitants, mostly Chinese, with the palace at one end overlooking a lovely bay. The grounds are beautiful. No botanical garden in the world can surpass them for rich and curious vegetation. The palace is an immense wooden structure with wide balconies and enormous apartments fitted up with European furniture and hangings. There are several paintings of merit and value upon the walls, including portraits of Queen Victoria, King Edward, Gladstone and other British statesmen. The audience chamber, in which the sultan receives his subjects every Sunday morning when he is at home, is quite a pretentious room, and his official regalia is extravagantly brilliant for the ruler of so small a territory.

There is at least one thing for which his highness may be heartily commended, and that is the erection of a fine hotel at Johore, his idea being to make it a popular summer resort, because, although only fifteen miles distant, the climate is much more agreeable than that of Singapore, and the temperature will average six degrees lower the year round. The hotel is well built and well kept, and during the summer many Singapore people avail themselves of it. The sultan also proposed to make a Monte Carlo at Johore, with this hotel as the nucleus, and, if one can judge by what we saw, gambling is the principal occupation of his people, although all of the players at the tables the day we were there were Chinese. I was told that Europeans are not permitted to play.



NEW MOSQUE — JOHORE

There are half a dozen gambling houses running wide open within a few blocks of the landing place on the main street, and they are said to be well patronized by the people of Singapore on Sundays.

Occasionally the dry history and statistics of the East are enlivened by a gleam of romance, and the most interesting story in the East Indies relates to Sarawak. Mr. Blaine used to declare, although the idea was not original with him, that the best government that could be devised for the human race was an absolute despotism with a wise, brave and benevolent despot. Sarawak comes as near answering that description as any country in existence to-day. But first you ought to know where Sarawak is.

The Island of Borneo is divided into halves. The southern half, which is considerably bigger than the northern, belongs to Holland and has been governed for three centuries by the conservative, sturdy, honest policy of the Dutch. The northern half is under the protection of Great Britain, and Sarawak is the larger part of it. Next to Australia, Borneo is the largest island in the world, being 750 miles long and varying from 350 to 600 miles wide, with about 3,000,000 inhabitants. Three-fourths of them are savages or semi-savage. The other fourth are mostly Chinese, who cultivate the ground, manage the industries, bring valuable natural products out of the forests, furnish the mechanics and laborers for the community, and do almost all the small trading. The banks and large business affairs are chiefly in the hands of Englishmen, Germans, and other Europeans. Borneo is practically an unknown country. Only a small percentage is inhabited and the greater part has never been explored. Two-thirds of the area is an impenetrable

forest of valuable timber, which abounds in animal life.

There are forty-four species of snakes in Borneo, of which fourteen are venomous, and their bites are as conclusive as a projectile from a thirteen-inch gun. The cobra is the best known, and it possesses the unique accomplishment of ejecting venom from its mouth like the llamas of the Andes, and whenever the poison strikes a tender or a bruised spot in the skin it is fatal. There is no cure. No antidote has ever been discovered. Ordinary cobras are about five feet long and from two to three inches in diameter. They are slow and sluggish in movement, so that the natives can easily capture or kill them, but when attacked or irritated they grow livelier and larger. Their bodies swell to twice or three times the natural size and ten or twelve inches is added to their length. They twist themselves into coils with the end of the tail in the middle and lift the upper part of the body into the air, so that the head is sometimes three feet or more above the ground. Whirling rapidly in the direction of the enemy, they spit their poison a distance of eight or ten feet. They are the most dangerous reptiles in the East.

The bungarus is the largest snake to be found in Borneo, often twenty-five or thirty feet long; the pythons, twenty and twenty-five feet long, are much more common; the hamadryad is another big one, but fortunately is not common. The python is the only snake that thrives in captivity. The forests are full of tigers and other big game, and anyone who is ambitious to shoot wild beasts can get all he wants of that kind of sport.

While Sarawak is usually referred to as a colony it is actually an independent state, under the protection of Great Britain, and the most competent authorities agree

in pronouncing it the best governed tropical country in all the world. It has an area of about 40,000 square miles, 600,000 population, a revenue of about \$4,000,000, is entirely without debt, has a handsome balance in the treasury and a prosperous, law-abiding, peaceful, contented people. There are more homicides in Chicago every week than there have been in Sarawak for ten years. Indeed, the record of murders throughout the entire East is much below that of Chicago or New York, while during 1903 more human lives have been taken by violence in the city of Washington, which to us represents the highest degree of civilization ever reached by man, than in all the East Indian colonies. This is not flattering to the Caucasian race, but it is a fact that the teachers of Christianity should reflect upon. We send out missionaries to teach heathen races the Gospel of Peace and Love and Brotherly Kindness, but fail to furnish examples of our ideals.

Sarawak has been governed since 1842 by English sultans. In the year 1839 a young man named James Brooke, employed by the East India Company at Calcutta, made a cruise in his own yacht to Borneo as an amateur naturalist and geographer. Very little was known of the island at that time. He was 36 years old, a stalwart, vigorous specimen of the English gentleman, and the fortunate possessor of a large fortune. When he reached Kuching, the capital, he found that the several tribes which occupied the northern part of the island had been fighting each other relentlessly for many years and were still at war. He visited the several chiefs, persuaded them to be friends, but they were so jealous of each other that none would submit to the authority of the others. After several months of conciliation work

Mr. Brooks gained their confidence, and much to his astonishment they proposed that he should be their king. Every native chief agreed to recognize his authority and the theoretical ruler, the Rajah Muda Hassin, who had a hereditary right to power, offered to abdicate in his favor. Mr. Brooke returned to Calcutta, consulted with his friends, resigned his position with the East India Company and became the Sultan of Sarawak in 1842. He reigned for twenty-six years, until 1868, when he died, and was succeeded by his nephew, Sir Charles Johnson Brooke, who still occupies the throne. The heir apparent is Sir Charles V. Brooke, son of the present sultan, who was born in 1874. In 1868, after the death of Sir James Brooke, as a matter of precaution, his successor placed the country under the protection of Great Britain, and the relations were confirmed and extended in 1888.

Although the various tribes had been in constant warfare up to the time of Mr. Brooke's arrival at Kuching as far back as tradition goes—there is no recorded history—since he took charge of the government there has never been the slightest trouble. This is the more astonishing because for generations the Dyaks, the aborigines, who are pagans, and the Malays, who are Mohammedans, have been hereditary enemies. To the Mohammedan his neighbors, the Dyaks, were barbarous infidels whose customs and habits were abominable, and in obedience to the injunctions of the prophet it was his duty to remove them from the earth. On the other hand, the Dyaks regarded the Mohammedans as invaders who had come over the sea to oppress and rob them, and resistance and revenge were only natural. To reconcile those opposing races and bring them into harmonious and voluntary submission to a modern government required the exercise of an

amount of firmness, wisdom and tact that is not possessed by many men; but, within a few years of his accession, Sir James Brooke brought the Malays and the Dyaks together, and they have since been living side by side throughout the country without a serious quarrel.

Sir James Brooke had the advantage of a large income, which he was at liberty to use for the payment of the expenses of his government until he could organize a system of taxation, and he cheerfully sacrificed his entire fortune for that purpose and for public improvements without hesitation. At the same time he was fortunate in having absolute authority, and the jealousy of local chiefs toward each other was so great that they were all willing to submit to his dictation. But even under those circumstances a weaker man, less wise and less capable, could not have accomplished the results that are credited to him, and the highest evidence of his integrity is the fact that he gradually, and as rapidly as he thought expedient, yielded his authority to his subjects and liberalized his government until now Sarawak has a constitution, a legislature and a liberal degree of home rule.

In the administration of affairs the sultan is assisted by a supreme council composed of the four native rajahs, or chiefs, and an equal number of Europeans appointed by him. This body performs all the duties of a legislature, as well as a ministry and a supreme court. And, standing between it and the people, is a general council, made up of representatives of all the organized towns, the commercial bodies, the educational institutions and other organizations, in order that the various communities may keep in touch with one another; that public opinion may have an opportunity of expressing itself; that ideas and new measures, whether of policy or administration, may

be suggested; and the right of petition and the privilege of criticism be exercised to the greatest degree possible. The general council has no power or authority except to recommend. Its conclusions are not final, nor even legal. It is merely an advisory body, but has proved of the greatest importance as a safety valve for the escape of steam and gas and to relieve other pressure, to excite public opinion and to bring the people in contact with their rulers.

Because the natives have been found morally incapable of administration, the higher posts of the administration are nearly all occupied by Englishmen, who are appointed and promoted on the same plan as that which prevails in British colonies. It is an ideal civil service. When a young man is appointed, after competitive examinations which are held in London, he is given a year's probation to learn the language and further qualify himself, and is then assigned to some unimportant duty in one of the interior towns, where he serves his cadetship, obtains a knowledge of the customs and characteristics of the people and improves his acquaintance with their tongue. From such a post he is gradually promoted to greater responsibilities as vacancies occur and his own qualifications are developed. The present sultan went through a similar training, and the heir apparent, now a man 30 years of age, after receiving his degree at Oxford, was assigned to comparatively insignificant duties in the country districts. He is now serving as a judicial magistrate in one of the larger towns. Although he knows that sooner or later he will succeed to the supreme authority, he is a modest, painstaking, hard working official, is making an excellent reputation and has performed his duties admirably.

Kuching is one of the cleanest, prettiest towns in the

tropics, with about 36,000 inhabitants and all the modern improvements. The residences of the wealthier class are large and luxurious. The art of making themselves comfortable in a tropical climate has been cultivated with marked success in Sarawak, under the leadership of the English officials, and while society is limited and their privileges and recreations are not so great and numerous as those enjoyed in Calcutta and other large cities, they have every sport and amusement, every convenience and comfort that they need. The houses are surrounded with beautiful gardens, the streets are shaded and well paved; there are parks, handsome public buildings, a hospital, a museum, a public library, a club, churches, business houses, banks, an excellent hotel, electric lights, telephones, sewers, plenty of wholesome water and almost everything else needed in an up-to-date town. There are very few poor. Indeed, it is asserted that there is not a beggar in the country. Everybody who desires work can find it at good wages, and Sarawak is as prosperous and its people are as contented as any community in the world. It is a standing joke told to all travelers who visit the country that the sultan, hearing of their approach, "fixed up" things in order to impress them favorably.

The Malays in Sarawak, as elsewhere, are lazy and unambitious, and are not willing to do any more than is absolutely necessary to sustain life. If Sultan Brooke had depended upon them Sarawak would not be the place it is. The success of his administration, the development of the resources, and the industrial enterprises that have given Sarawak its wealth and prosperity have been due to Chinese immigrants. They have furnished the capital and have performed the labor, and, notwithstanding the wisdom, the tact, the energy and the patriotism of

Mr. Brooke, Sarawak would be in a state of comparative barbarism to-day but for the industry and thrift of the Chinese. It is a remarkable fact that the despised race which is excluded from the United States and from the Philippine Islands is the backbone of every state in the Malaysia. There is not a country in the East, except India, Japan and Java, whose prosperity is not due to Chinese industry.

Many years ago when the late Sir James Brooke was asked to explain his policy of administration he wrote the following wise words, which are worthy the study of every man who is trusted with official responsibilities, and are especially pertinent to the present situation in the Philippine Islands:

"The common mistake Europeans make in the East is to exalt western civilization almost to the exclusion of the native system, instead of using both as mutually corrective.

"There are two ways in which a government can act. The first is to start from things as it finds them, putting its veto on what is dangerous or unjust and supporting what is fair and equitable in the usages of the natives and letting system and legislation wait upon occasion. When the new wants are felt it examines and provides for them by measures made on the spot rather than imported from abroad, and to insure that these shall not be contrary to native customs the consent of the people is gained for them before they are put in force.

"Progress in this way is usually slow, and the system is not altogether popular from our point of view, but no vision of a foreign yoke, to be laid heavily on their shoulders when the opportunity offers, is present to the native mind."

II

THE CITY OF HONGKONG

Hongkong is the ideal British crown colony, "the brightest gem in the colonial diadem" of King Edward, etc., etc., of which every Englishman is proud. Sir William Des Voeux, for a long time governor, once declared: "It may be doubted whether the evidences of material and moral achievements, presented as it were in the focus, make anywhere a more forcible appeal to eye and imagination, and whether any other spot on the earth is thus more likely to excite or much more fully justifies pride in the name of Englishmen." That is a very long and involved compliment, and Sir William Des Voeux has had named after him the second best street in Hongkong. But no inferences should be drawn. I do not know whether the street was named before or after this exuberant opinion was expressed, but it makes no difference. Hongkong is a monument of British enterprise; a realization of the British ideal of colonial government; an asylum for the oppressed; a hospitable home for wanderers of every race and nation; where freedom, liberty, toleration and other national virtues are exemplified in the highest degree; where people can come and go at will without answering questions; where there is no custom house and no regulations to interfere with the comfort and convenience of travelers.

For its hospitality Hongkong has been liberally re-

warded. There is no more prosperous spot on the footstool, and, barring an almost intolerable climate, it has more to brag about than any other place I know.

Englishmen have evidently forgotten, or would like to forget, how they got that ideal piece of property. They first landed there in 1816, when it was a treeless, rugged barren pile, an island twelve miles long made of mountains, with a deep harbor surrounded and sheltered by a wall of granite from 1,500 to 4,500 feet high. The name means "good harbor" and "fragrant streams," and, unlike most towns, it is an accurate and truthful description. The anchorage is twelve miles long and four miles wide, making an area of more than fifty square miles, capable of sheltering half of the ships in the world, and so much water that those of deepest draught and largest size can come close to the shore. In 1839, having been driven from Canton, the English took refuge there and have been there ever since, making it the pivot of the ocean traffic of the far east, the most important commercial outpost on the Asiatic coast of the Pacific, a fortress even more impregnable than Gibraltar, and a naval station at which the strongest fleet in the world is gathered. In the admiration of her glory and her pride, it is scarcely polite to mention that the island was obtained in a shameful way, being exacted from the Chinese government as indemnity for a cargo of India opium which the Chinese officials would not allow English speculators to land.

Hongkong is often used as an object lesson to illustrate the advantages of free trade, and although it is a very busy and prosperous community, it is scarcely a fair example, because it has no industries to protect, its area is very limited and its people are so wealthy that they can afford to pay all the taxes that are necessary to support the gov-

ernment without charging duties upon imported goods. The revenues are about four million and a half dollars a year, chiefly from taxes upon incomes, real estate and from the sale of stamps and licenses. There is a public debt of \$1,700,000 incurred to pay for a water supply and other public works. The value of the trade of Hongkong can only be estimated, because no records are kept of the outgoing and incoming merchandise; but it is the greatest distributing point in China, and the secretary of the chamber of commerce estimates the exports and imports at about \$250,000,000 annually. While the people have large incomes and live in luxury, they consume comparatively little and produce even less. The exports are gathered there from all parts of southern China, from the towns in the interior as well as upon the coast, most of them being brought down the rivers on junks and in sampans in small quantities and collected here for shipment by commission men. The imports credited to Hongkong are distributed in a similar way.

The Chinese do the biggest part of the local trade, and the wealthiest men in Hongkong belong to that race, although the foreign trade is chiefly handled by English and Germans. Great Britain monopolized the commerce for fifty years, not only there, but throughout all China, but the Germans are pushing into British colonies with great energy, as they are everywhere else. They are establishing branch houses and agencies for the sale of German merchandise, are securing valuable privileges, opening lines of communication and obtaining control of transportation facilities. In 1904 the North German Lloyd Steamship Company purchased two important lines of coasting steamers. One of them runs between Hongkong and Singapore, touching at Borneo and Phil-

ippine ports. The other line takes the southern coast, touching at Bangkok, Saigon and the other ports of Siam and the French colonies in China.

During the five years from 1899 to 1904 twelve German firms have commenced business in Canton, and their transactions already represent between \$15,000,000 and \$20,000,000 a year. They now control 75 per cent of the foreign trade of the metropolis of southern China. At Amoy four German houses have been established, which are doing a business of \$800,000 a year. At Hankow, in 1903, nine German firms handled \$12,000,000 in imports and \$3,000,000 of the export trade. There are five German steamers running between Shanghai and Hankow, where there were none ten years ago. In Tientsin there are no fewer than twenty-nine German houses, which have pushed their trade with such energy that they now handle more than the British, who formerly had a monopoly, and their share amounts to 60 per cent of the exports and 40 per cent of the imports. At Shanghai are sixty-eight German firms, two-thirds of whom have gone in within the last five years; and in 1903 they handled 22 per cent of the foreign trade. The English do not seem to realize their danger from the German invasion, or else they are assuming an air of indifference to conceal their concern.

In the East, as everywhere, the Germans set other merchants a good example of patience, tact and attention to detail. There is no item too small to be overlooked by them. They will go as far and work as hard to sell a paper of pins as a cargo of machinery on the principle that the man who buys the pins is likely to want something else hereafter. And, what is even more important, they study the tastes and wants of the people and make

frequent reports to the German manufacturers in order to guide them in manufacturing goods for that market.

When an Englishman or an American is seeking an order he shows his samples and states his prices and endeavors to sell those particular goods. If the customer wants something else he packs up his samples and tries elsewhere. The German stays until he finds out exactly what the customer wants, and then orders it from the manufacturers. We have comparatively few agents or salesmen in the East, and, like the English, most of them are inconsiderate, impatient and pay no attention to small orders. They insist upon forcing upon their customers what they have to sell, instead of offering to manufacture what their customers want to buy. The Germans follow an exactly contrary policy. They may lose money on the first order, but they gain a permanent customer. Another serious defect in our methods is indifference to packing. I have referred to this before, but in Hongkong I found the same complaints that are made in India, in Burma, in South Africa, in Central and South America and everywhere that I have been concerning the carelessness shown by our manufacturers in putting up their goods. This fault lies, of course, with incompetent or careless porters, but it should be corrected.

The trade between Hongkong and the United States is comparatively small, and it might be very much larger. In 1904, as usual, our exports were almost exclusively confined to flour, lumber and refined petroleum, valued at \$11,279,353 altogether. The Standard Oil Company has its principal Asiatic office at Hongkong, and brings out oil in its own tank ships, sailing vessels of enormous tonnage, which cruise around Cape Horn from New York, and it has small tank steamers to distribute the oil

among the various ports along the China coast. It competes successfully with Russia, as the transportation distance is about equal. A milling company of San Francisco has opened a branch house and is building up a large trade. In 1904 it handled 5,513,794 sacks of American flour, and the trade is rapidly increasing.

The big ships recently put in service by the Pacific Mail S. S. Company and the two fine steamers belonging to the Boston Towboat Company, which are now sailing between Tacoma and Hongkong, and the tremendous freighters of the Great Northern railroad, are able to handle flour at much lower rates than were formerly charged, and have sufficient capacity to carry all the flour that will be needed on the Asiatic coast for many years to come. It is only necessary now for the millers of the Pacific coast to send men out to cultivate the white-bread habit among the Chinese, which will be comparatively easy because they like it better than rice, and the impossibility of feeding the enormous population from their own soil is being demonstrated every year. The market for flour is almost unlimited, but until recently nothing has been done to cultivate it.

The exports from Hongkong to the United States are comparatively small. In 1904 they amounted to only \$1,479,811 and consisted of rice, raw silk, native provisions and medicine for the Chinese colonies in America, silk piece goods, matting, rattan ware, hogs' bristles, peanut oil, preserves and sundries.

The transportation facilities between Hongkong and the United States are ample. The Pacific Mail Steamship Company sends a steamer from San Francisco every week. The Great Northern railway has a line from Seattle, and there is a third line running in connection

with the Northern Pacific railroad from Tacoma. We now have a splendid fleet of merchant ships upon the Pacific; as fine as float upon any water. The Boston line which runs in connection with the Northern Pacific railroad has the Tremont and Shamut, each of 9,600 tons; the Pacific Mail has the Korea, Siberia, Mongolia and Manchuria of 10,500 tons each, and the old China, which has been the queen of the Pacific for a dozen years. The Great Northern steamers, the Minnesota, Dakota and Montana, of 18,000 tons each, have not yet made their appearance, but are expected to go into service before these pages are printed.

During 1903 20,218 vessels of 8,734,308 tons burden entered the harbor of Hongkong, and 20,094 vessels of 8,595,517 tons cleared with cargoes. The British steamers numbered 3,377, with a tonnage of 4,429,743; Germany came next with 797 steamers of 1,184,202 tons, Japan with 303 of 838,362 tons, France with 452 steamers of 588,000 tons, while down toward the end of the list is the United States, with ninety-six steamers of 137,271 tons. These figures place Hongkong among the great ports of the world, as noted in another chapter.

The harbor that holds all this shipping is the most important military and naval station of Great Britain beyond the British coast, hence the approaches by sea are strongly fortified, even more strongly than Gibraltar. It has two entrances, one at either end, and both are commanded by extensive earthworks concealed among the hills and armed with the latest ordnance. No one is allowed to approach them. While out walking one fine morning I wandered into an inclosure that is surrounded by a high wooden fence, supposing it to be a park, but before many seconds I was informed to the contrary by

a stalwart Scotchman with a red coat and a big rifle, who inquired for my pass and told me I could not go any farther without one. Stopping at the guardhouse, I chatted with the men, and found that no strangers were admitted or allowed to inspect the fortifications under any circumstances, and that even the soldiers of the garrison were permitted to go only so far and no farther, unless they belong to the batteries on duty there.

You cannot see the fortifications from the harbor nor from the ships as they enter and leave—only the roofs of the houses are visible. The guns are entirely concealed. There are immense barracks, military hospitals, warehouses, arsenals, machine-shops, gun factories and other military institutions scattered all over the island, and at present 7,640 English and Indian troops and 5,597 sailors and marines are on duty there, while floating in the harbor is the largest fleet of battle ships, cruisers and torpedo boats that side of the British Channel. They all have their war paint on, the lead color that is supposed to be invisible, and are lying quietly, ready for whatever may turn up. Occasionally the admiral orders them out for practice to Mirs Bay, a neighboring harbor, where Admiral Dewey's fleet lay before the attack upon Manila. You remember that when war was declared Dewey's ships were in Hongkong harbor, and the governor, according to international regulations, ordered them to leave within twenty-four hours and issued a proclamation warning everybody within his jurisdiction to observe the strictest neutrality and forbidding them to give aid or comfort to the yankees.

Dewey hoisted anchor and dropped down to Mirs Bay, where his fleet lay unmolested until junks and lighters from Hongkong had brought him all the coal and sup-

plies he needed. The Spaniards made a great fuss about it and accused Englishmen of violating the neutrality laws, but the governor showed them his proclamation and told them that if Admiral Dewey had obtained any aid or comfort from Hongkong he was a very naughty man, and dropped the subject.

To show what it costs Great Britain to protect a little colony that isn't bigger than the District of Columbia and has fewer than 300,000 population, I give a list of the men-of-war in the harbor during the spring of 1904:

	Tonnage.	Guns.
Albion, battle ship.....	12,950	16
Glory, battle ship	12,950	16
Ocean, battle ship.....	12,950	16
Vengeance, battle ship.....	12,950	12
Amphitrite, cruiser	11,000	12
Centurion, battle ship.....	10,500	15
Cressy, cruiser	12,000	14
Blenheim, cruiser	9,000	12
Talbot, cruiser	5,600	11
Sirius, cruiser	3,600	8
Wivern, coast defense ship	2,750	12
Alacrity, dispatch boat.....	1,700	10
Tamar, receiving ship	4,600	6
Vestal, sloop	980	10
Bramble, gunboat	710	6
Rambler, surveying ship.....	583	..
Water Witch, surveying ship	620	..
Fame, torpedo boat destroyer.....	360	6
Sparrow-hawk, torpedo boat destroyer....	360	6
Taku, torpedo boat destroyer	250	6
Virago, torpedo destroyer.....	360	6
Whiting, torpedo boat destroyer.....	360	6

There were three admirals, a vice admiral and two rear admirals, and the officers of the fleet and their families make quite a naval colony. The wife of the military commandant, General Hatton, is an American.

There are also fleets at Shanghai and up the Yang-tse River, and vessels at Yokohama and other of the northern ports. The British have another naval station at Weihai-wei.

The most important duty of the ships is to protect the big docks, shipyards, arsenals, warehouses and other places where the British have stored supplies for the army and the fleet. In case England became involved in a war the enemy's ships would start straight for Hongkong, for it is the base of British supplies.

There are several dry docks at Hongkong, and the largest is big enough to take in any ship that floats. All the navies and merchant fleets take advantage of them. Attached to the dry docks are the largest foundries and machine-shops in the East, and they are kept busy with the patronage of all nations.

Hongkong is a free port. The gates are always open and the latch string is always hanging out. Everybody comes and goes at pleasure; subjects of every nation are allowed to acquire property and do business and have the benefit of all the resources and advantages of the colony. Hence the population is very cosmopolitan. According to the census of 1901, there are 283,975 inhabitants, an increase of 62,500 during the last ten years and 128,400 since 1881. Of these 274,543 are Chinese, 3,007 English, 1,956 Portuguese, 1,453 Hindus, 445 Germans, 351 Americans, 165 Jews, 126 Spanish, 103 Frenchmen, and nearly every other nationality on earth is represented. It is a hospitable asylum for fugitives, for the policy of the Brit-

ish government is to protect all comers as long as they behave themselves. It does not inquire into their past or future and is concerned with their present only.

The Chinese population are wealthy, industrious and contented, and it demonstrates what valuable citizens Chinese make when they are allowed to exercise their peculiar characteristics. They are peaceful and law-abiding. They furnish the entire labor element and servant class. There are no strikes and the only drunkenness and disorder is found in the European saloons and resorts. No city of 300,000 in the world is more orderly, although it is notorious that Hongkong is the asylum of cutthroats, pirates and desperate characters from all parts of China. The government is administered by a governor who has an executive council and a legislative council to assist him. Of the latter, two are Chinese and two are English citizens elected by the Chamber of Commerce. The colonial authorities allow the Chinese a sort of self-government, and affairs which concern them exclusively are regulated by native committees under the supervision of the Chinese members of the legislative council. Most of the retail business is conducted by Chinese. They furnish the mechanics and factory hands, and there are several important industries. The cotton mills and sugar refineries of Hongkong rank with any in the world. There is very little soil on the mountains that surround Hongkong, hence few gardens. All of the vegetables and other food consumed in the city are brought on boats from up the river and from the surrounding islands. The police force is composed of Sikhs from India, and retired soldiers and sailors of the British army, who wear medals of honor.

The city of Victoria, as the settlement is called, is set

on edge, and consists of a series of terraces upon the mountain side, rising one above the other, so that from the deck of a ship in the harbor you can see almost every house in town, and the residences, apartment-houses and public buildings make an imposing spectacle. The strip of land that lay around the base of the rock when the city was started afforded room for one street only, but from time to time land has been reclaimed from the harbor by filling, until there are now three streets between the water and the foot of the hill which are lined with splendid buildings, perhaps the best specimens of architecture in the East. The land has been acquired at an enormous cost and the improvements are appropriate. A great deal of building is going on at present. Several large blocks are in course of erection, and the residence section is being rapidly extended. More fine houses adorn the mountain sides each year, and in time the terraces will extend to the crest, which is now ornamented by a picturesque group of hotels, hospitals, clubs and bungalows. They are reached by a cable railway running up to a height of 1,800 feet at an angle of sixty degrees, and reaching a little park 1,823 feet above the sea, where the British flag floats always, night and day, and semaphores notify the people of the city when approaching vessels are signaled.

The summer residence of the governor is hidden in a pretty notch near by, surrounded by a number of bungalows erected by rich Hongkongers so that they also may be comfortable during the heat and humidity of the summer months. The difference in temperature between the peak and the city below is not less than 10 degrees and often as great as 15.

The houses along the hillside are built in even rows;

the streets that run one way are level, while those which run at right angles are very steep. Carriages are useless and sedan chairs borne by two Chinese are kept for transportation purposes by every household that can afford them, while jinrikishas are used down on the sea level. Street car tracks have been laid and trolley poles have been erected for several miles on the streets around the bay ; but, for some reason or another which I could not ascertain, they have never been used. Perhaps it is because the city authorities do not wish to deprive the hundreds of jinrikisha men of a living. Everything seems to be done with a view to securing the greatest good to the greatest number and employing the largest number of people possible. At a place where the macadam pavement was being repaired I noticed a roller that was hauled back and forth by twenty-eight women, most of them old and comparatively feeble, who were paid perhaps a penny a day ; but that will buy rice enough to keep them alive.

There are several fine public buildings, churches, statues, gardens and parks. The city hall contains a theater and ballroom ; there is a public library and museum, and the Hongkong Club occupies a palatial building with an excellent restaurant and large library. In the middle of the city, among the banks and counting-houses, is a spacious recreation ground, where cricket, tennis, football and other games are going on continually. On the outskirts there is a race track, and two meetings are held every year, although horses are very scarce in that part of the world. Queen's College, supported by the government, is an excellent institution ; there is a seminary for young women which is largely patronized by the Chinese aristocracy, and the public schools are

considered the best in China. There are hospitals, asylums and other philanthropic institutions, and everything that is required by a civilized community.

The fact that the city is built upon the side of a granite mountain made drainage difficult and the water supply a serious problem, but both have been solved with great satisfaction. Every street has culverts and deep gutters hewn in the rock to carry off the rainfall, while enough water for a million people is brought from the other side of the mountains through a tunnel nearly a mile long, drilled through the solid rock, from a reservoir fed by a hundred springs. From the tunnel the water is conducted four miles around the hillside in a cement conduit to a storage reservoir and filtering beds with a capacity of 390,000,000 gallons.

III

EASTERN OFFICIAL SALARIES

The civil service of Indian, Kongkong and other British provinces in the East is a matter of national pride, and no one can study its records and its methods without admitting its success and superiority to the ordinary official administration of other governments. The reason for its character and efficiency is easily found. The government gets good men because it offers suitable inducements, permanent positions at large salaries, rapid promotion for merit, with liberal leaves of absence and pensions upon retirement at the termination of certain periods of service. Our government must adopt a similar policy in the Philippines if it would have an equally good administration. Every congressman and every other person interested in the administration of affairs at Manila, particularly President Roosevelt, Secretary Taft, Governor Wright and those who have immediate control of affairs, should carefully study the salary list of the British colonies in the East, particularly that of India, the conditions of appointment and the regulations governing the civil service.

There has already been considerable criticism of the large salaries now paid to officials in the Philippines, but it comes from people who know nothing whatever of the requirements necessary or the compensation received by similar officials in other parts of the East. I have a com-

parative statement showing in American gold the salaries paid in the Philippine Islands, in British India, Ceylon, the Straits Settlements, Hongkong and other British colonies to officials of corresponding rank or performing similar duties, and I suggest that it is worthy of the attention of those who are taking an interest in this subject.

	Philippine Islands.	British India.	Ceylon.	Hong- kong.	Straits Settle- ments.
Governor	\$15,000	\$81,092	\$25,755	\$24,250	\$24,250
Priv. sec. to governor.	2,500	8,248	970	1,355	1,355
Exec. sec.....	7,500	14,118	8,245	10,800	7,700
Asst. executive sec....	4,000	8,245	3,233	4,800	4,947
Chief clerk to sec.....	2,500	....	1,067	2,910	4,200
Heads of departments.	10,500	14,958	....	....	....
Auditor	7,000	14,118	5,820	4,800	5,420
Deputy auditor.....	4,000	8,245	1,500	1,500	....
Treasurer	7,000	9,258	5,820	6,000	5,420
Asst. treas.....	4,000	....	970	3,000	2,328
Col. of customs.....	7,000	6,000	4,115	....	4,065
Dep. col. of customs..	4,000	3,000	2,425	....	2,618
Chief justice.....	7,500	23,818	8,880	13,500	8,130
Associate justices....	7,000	14,948	5,820	8,400	6,205
Judges, court of 1st inst	5,500	14,958	5,820	....	5,420
Clerk of Supreme Ct..	3,000	8,248	1,940	5,400	3,492
Attorney general.....	7,000	12,702	5,820	7,275	6,205
Solicitor general.....	5,500	8,245	3,233	....	4,065
Dep. clerks of court...	2,000	4,122	3,500	4,536	2,910
Director of posts....	6,000	12,178	5,150	4,800	4,947
Asst. dir. of posts....	3,250	10,238	2,090	3,000	....
Supt money order office	2,000	....	1,775	2,280	2,328
Postmasters	3,700	8,245	3,233	5,400	4,947
Supt. of education....	6,000	....	3,233	5,440	4,947
Com. of public health.	....	4,947	4,515	6,000	4,850
Chief health inspector.	3,500	4,122	2,575	5,280	....
Medical insp.....	2,500	....	2,575	3,492	4,065
Attend. phys. and surg	3,000	....	1,940	3,490	2,710
Veterinary surgeon...	1,800	....	....	2,522	....
Sanitary engineer.....	3,500	....	....	3,300	....
Supt. of gov laboratory	6,000	....	....	2,688	3,492
Dir. of biological lab.	3,500	....	....	2,770	....
Consulting engineer...	5,000	14,118	5,485	7,800	5,420
Prin. asst. engineer...	3,500	12,178	3,233	5,400	4,065
Railroad engineer	3,600	....	4,850	....	....
Asst. eng. & supervisor	2,500	....	3,233	4,800	2,328
Chief draughtsman....	2,000	....	1,617	1,200	....

	Philippine Islands.	British India.	Ceylon.	Hong- kong.	Straits Settle- ments.
Chief of constabulary.\$	\$	\$	\$4,515	\$7,200	\$4,850
Asst. chiefs of constab.	3,500	....	....	4,200	3,492
Warden of prisons....	3,000	....	2,575	....	4,947
Dep. wardens.....	2,500	....	....	3,000	....
Gov. printer.....	4,000	....	2,575	....	2,328
Chief bureau pub. land	3,200	9,559	....	....	3,783
Prov. treas.....	3,000	8,800	5,820	....	6,790
Prov. gov.....	3,000	38,800	5,820	....	5,420

You will notice that although the governors of Ceylon, Hongkong and the Straits Settlements have duties and responsibilities that are insignificant compared with those imposed upon Governor Wright of the Philippines, they get about \$10,000 a year more salary than he. And the heads of departments in India receive as much as the governor of the Philippines. The chief justice of Hongkong, a little settlement not so large as the District of Columbia, has \$5,000 a year more than the chief justice at Manila, and the chief justice of India has \$16,000 more, while the associate justices in those colonies get twice as much as in the Philippines, the judges of the lower courts nearly three times as much, and other judicial offices corresponding advances. It is refreshing occasionally to discover that some of our men get more salary than the Englishmen. This peculiar distinction belongs to the superintendent of education, health inspectors and one or two other scientific men in Manila. But, as a rule, the salaries paid in the British colonies will average twice as much as those we pay in the Philippines, and in the case of provincial governors in India they are twelve times as much.

Lieutenant governors in India receive \$38,800 a year, and secretaries or heads of bureaus in the provinces are paid \$12,500, which is more than is received by the com-

missioners in the Philippines. Members of the boards of revenue in India receive \$15,000 a year. All magistrates of the first class throughout the empire are paid \$10,000 a year, which is the minimum of the judiciary. District and session judges receive from that amount to \$15,000 a year, according to their length of service and importance of the circuit over which they preside.

In Burma, where official responsibilities and duties are as light as in any other country of the world, and where the population is only 7,605,560, the governor receives \$38,000 a year, the chief secretary \$12,500, four under secretaries \$8,500 a year each, the finance officer or treasurer \$14,500, disbursing officer \$11,500, commissioners, who are local executives in charge of districts, \$12,500 each, and a commissioner of agriculture \$11,500.

All of the gentlemen now occupying these positions, and drawing these salaries, excepting the judges, began at the bottom of the ladder. They entered the public service in the Indian colonies before they were 25 years old after passing two examinations, the second occurring after one year of probation, in which their administrative qualities and adaptability had been fairly tested, and the record they made during that first year counted so many numbers in their total standing. They have been compelled to submit to similar examinations at every promotion since, and have worked their way up by merit without political influence, although, as is always the case, the personal equation entered into every calculation. A good many weak ones drop out by the wayside. The civil service in the East Indies is a survival of the fittest; and you may be sure that a man who survives all of the tests and conditions incident to advancement is made of good stuff. At the same time, when he enters the service

he knows that nobody but a better man can get ahead of him ; he is sure that he will not be displaced by the favorite of some member of parliament, and that every time a vacancy occurs he stands an equal chance of promotion with everybody else of his rank. He knows, too, that his employment is permanent upon good behavior, and, that, after twenty-four years of service, he will be entitled to a pension if he desires to retire. These pensions vary from \$360 to \$1,080 a year, according to the rank of the officials and they have the privilege of commuting them and receiving a stated amount of cash, which is calculated by an actuary on the same basis as is a life insurance premium. But, unlike the rule of our government, if a pensioner accepts any other office or receives any other emolument from the government the amount of his pension must be deducted.

The British government gives pensions to both its civil and military officers upon retirement for age or disability, and requires both to provide for their wives and children after death by a form of compulsory insurance. The details may be found at length in the army regulations. Similar regulations prevail in all the European countries. Every officer who enters the military service, if he be married, must, as a condition of his appointment, pay into the treasury a stated sum for his wife and for each of his children. This sum varies according to his age, and is based upon the same risks as life insurance premiums. Every time he is promoted and upon the birth of every child his premium, or "contribution," as it is called, is increased, and each officer, both married or unmarried, must submit to a monthly deduction from his pay for insurance purposes.

For this the officers of the army, navy and marine corps

are divided into five classes according to their rank:

Class I., which includes officers of the rank of colonel and above, are required to deposit £384 upon entering the service, or, upon their marriage, if they already belong to the service, and pay £72 additional every time they are promoted. They also have £4 15s 10d per month deducted from their pay, and every time they have a child born they are required to deposit £15 for a son and £24 for a daughter.

Class II. includes the officers of the rank of lieutenant colonel, who must deposit £192 upon entering the service, pay £36 upon every promotion and have £3 16s 8d deducted from their pay each month.

Officers of Class III., which includes those of the rank of major, deposit £96, pay £24 upon promotion and suffer monthly deductions of £2 17s 6d.

Class IV., which includes officers of the rank of captain, deposit £48 upon appointment, £12 upon promotion, and pay monthly premiums of £1 18s 4d.

Class V. includes officers of the rank of lieutenant, who deposit £24 upon appointment, pay £12 upon promotion and a monthly premium of 19s 2d. All officers of whatever rank are required to pay the "birth tax" stated above. If an officer appointed to the service has children at the time of his appointment, he must make an extra deposit varying from £4 10s to £10 15s each, according to their age.

If an officer retires from the service his premium is reduced one-half, or he is permitted to take a paid-up policy for the insurance value of his investment; or he can settle by surrendering all his obligations for cash, the same as with an insurance company.

Officers who are dismissed from the service by the

sentence of a court-martial lose everything; their insurance is declared void and all premiums they have paid are forfeited to the government as a part of the penalty.

By another arrangement officers of the army may insure the free return of their wives and families to England from any part of the tropics in case of their death. This is very common. Few married officers neglect the precaution, for the amount of the premium is small and the benefit is comparatively large. All they have to do is to pay a small sum, something about \$100, into the treasury, and receive from the government a certificate entitling their wives and children to free first-class passage to London or any other point in England.

Under the insurance regulations above given, the widows of officers of Class I. receive annual pensions of \$900; of Class II., \$650; of Class III., \$500; of Class IV., \$350; of Class V., \$200, and \$50 a year for each child up to the age of 6 years; \$100 for children between 6 and 12 years, \$150 for those children between 12 and 21 years, and daughters over 21 receive \$225 a year for life or until marriage. No pensions are paid to sons after they reach the age of 21.

FINIS.

INDEX

Abbas Hilmi II, Khedive		Book, oldest in world	- 69, 92
-	48, 52 129	Borneo, island of	- - 365
Aden, City of	- - 234	British Military in Egypt	67
Age of Egyptian Inscriptions	- - 70	navy at Hong Kong	- 381
Agriculture in Egypt	62, 145, 173	reforms in Malaysia	357
in Burma	- - 254, 344	rule in Burma	- 259
Alexander the Great, Tomb of	- - - 25	Brooke, Sir James	- 367
Alexandria, City of	- - 20	Buddhists in Burma	- 267
Harbor of	- - 21	Buddhist religion	- 268
American Colony in Egypt		Bulls, tombs of the	82
- - - - 65, 103		Burma, hotels in	- - 251
American Steamships	- 378	Burmese, appearance of	- 253
Anatolian Railway	- 246	customs of	- - - 283
Animals, Arab kindness to	133	Cafes, Egyptian	- - 43
Antiquities in Egypt	- 83, 85	Cairo, ancient	- - 36
Anthony, Marc	- 87	bazaars of	- - 35, 41
Arabia, government of	- 224	city of	- - - 33
mountains of	- 225	customs of	- - 34
population of	- - 226	population of	- 27
Arabi Pasha	- - 53	University of	118
Arabian kindness to animals	- - 133	Cambyes the Persian	72
Army in Egypt, British	- 67	Camels	- 234
Assuan, dam of	- - 150	Canal, Suez	- 210
		cost of	- 17, 214
Bagdad Railway	- 245	Canteen, Egyptian army	- 116
Bamboo, usefulness of	- 282	Caravans, Egyptian	- 220, 226
Baptists in Burma	- - 261	Cartouches, Egyptian	96
Bazaars in Cairo	- - 35, 41	Catacombs of Alexandria	26
Bedouins, the	- - 109	Ceremonies in Burma	- 303
Beggars, Egyptian	- - 31	Character, Burmese	- 283
Bengal, Bay of	- 251	Characteristics of Malays	353
Bishop of Burma, Buddhist	- - - 293	Cheops, pyramid of	- - 72
Blindness in Egypt	- 137	Chinese in Burma	- 260, 346
Boats on the Nile	159	in Hong Kong	- 375, 384
		in Johore	- - 363
		in Malaysia	- - 351, 354
		usefulness of	- - 352

Christianity in Burma	-	273	Dewey at Hong Kong	-	380
Church of England in			Dishonesty in Egypt	-	62
Egypt	-	67	Dog of King Thebaw	-	320
Citadel of Cairo, the	-	50	Donkeys of Cairo	-	43, 134
Cities of Burma	-	257	Dragomen, Egyptian	32, 178	
Civil service in East	370, 387				
in Egypt	-	105	Education in Burma	263, 271	
Cleopatra, character of	-	87	in Egypt	-	124
mummy of	-	86	Egyptians, character of	-	148
Climate of Burma	-	255	Egypt, government of	-	48
of Egypt	-	30	Elephant, sacred white	-	322
of Singapore	-	301	Elephants at work	-	335
Clubs in Egypt, army	116		El Mahdi, rebellion of	185	
Coffee, Arabian	-	236	English authority in Sudan	188	
Commerce of East Indies	-	359	population of Egypt	-	66
of Egypt	-	110	Etna, Mount	-	11
of Hong Kong	-	377	Eve, tomb of	-	229
of Singapore	-	359	Evil eye, terror of	-	137
of the Sudan	-	197	Exodus, scene of	-	221
Copts, the	-	109	Exploration, East Indian	-	355
Corvee system in Egypt	- 60, 72		Exports of Malay States	-	352
Cotton crop of Egypt	149				
exports from Egypt	-	112	Family of Egypt, royal	-	48
Courts of Egypt	-	101	Finances, Egyptian	- 58, 101	
Crime in Egypt	105, 130		Foreigners in Egypt	-	108
in Malaysia	-	367	Foreign Trade of Malay		
Cromer, Lord	-	-	States	-	352
54, 57, 64, 126, 147, 188, 204					
Curzon, Lord	-	240, 242	Game in Sudan	-	199
Customs, Arab	-	172	Ganges River, the	-	252
Burmese	-	283	Gardens, Egyptian	-	30
of Burmese Court	305, 324		Germans in Hong Kong	-	376
			German methods in trade	377	
Dahbeyahs on Nile	-	160	railways in East	-	246
Dam of Assuan	-	150	Gordon, General Charles		
Dairymen, Egyptian	-	136	- - -	54, 187, 192	
Dancing Girls, Egyptian	-	132	Goshen, land of	-	96
Davis, Theodore M.	- 92, 181		Government of Malaysia	-	369
Debt of Egypt	-	63	Grave robbing in Egypt	-	115
De Lesseps, Ferdinand	16, 212		Great Northern steamers	-	379
Dervishes	-	186			
Desert, Arabian	-	234	Harem, the	-	57, 129
Development of Sudan	194		Hat-su, temple of Queen	177, 179	

Heliopolis, city of - -	98	Letter-writers, public -	46
Hindu peasants - -	252	Library at Alexandria -	24
Historic spots - -	37	Lighthouse, the first -	24
Hong Kong, city of - -	385	Luxor, city of -	158, 161
commerce of - -	377	ruins of - -	163
harbor of - -	374, 379		
population of - -		Mahdi, El - -	186, 189
Hospital, first in history -	38	Malay Peninsula - -	351
Hotels of Egypt -	28, 161	characteristics - -	371
Human sacrifices, Burma	300	States, government of -	357
Hyksos dynasty of Egypt	96	Mamelukes, massacre of -	50
		Mandalay, city of -	
Ibrahim, General - -	52	- -	281, 288, 295, 298
Imports of Egypt -	110	Manuscripts, papyrus -	69
Incubators, Egyptian -	135	Marriage in Egypt - -	130
Inhabitants of Borneo	365	Massacre at Mandalay -	317
Inundations of the Nile	142	Mecca, city of - -	230
Invasion of Egypt -	70	pilgrims at - -	227
Irrawaddy River, the -	253	Mehemet Ali - -	50, 147
Flotilla Company - -	328	Memphis, ruins of -	80
Irrigation system in Egypt	142	Menes, King of Egypt -	70, 80
Ismail Khedive 16, 23, 52,	129	Mena Hotel, Cairo -	76
Ismaila, town of	16, 214	Mindon Min, King 289, 297,	312
Izalco, volcano of -	12	Ministers of Burmese cab-	
		inet - -	305
Jesus in Egypt - -	96	Missions in Burma, Amer-	
Jewels, ancient -	94	ican	272, 316
Jews in Burma -	266	Missionaries, Protestant	
in Egypt - -	109	121, 126, 201, 207, 239,	
Jiddah, port of -	226	261, 272 - -	316
Johore, state of - -	362	Missionaries in the Sudan	201
sultan of - -	364	Mohammedans	108, 186
gambling in -	365	Monks, Buddhist -	279, 292
Joseph the Patriarch	94	Mosques in Cairo -	132
Judson, Idoniram -	261	Mosquitos in Egypt -	31
		Mummies, public exposure	
Kaaba, sacred stone of -	232	of - -	86
Karnak, ruins of - -	163	Mummies, how preserved	91
Khartum, city of	184, 191	Music, Arab - -	172
Khedive, the - -	48, 54, 129	Museum at Cairo - -	85
Kitchener, Lord - -	187		
		Napoleon, invasion of	
Lands in Egypt, public -	153	Egypt - -	50

Navigation in Burma	-	330	Public lands in Egypt	-	153
Navy at Hong Kong, British	- - - -	381	Pwes, or Burmese parties		287
Nile, boats on		159	Pyramids of Gizeh	-	75
distances on		141	Pyramids, the Great	69, 70, 79	
valley of	- -	142	Quarantine in Burma		256
the Upper	-	184	Queens of Burma	- -	313
Northern Pacific steamers		379			
			Rags exported from Egypt		114
Obelisks, Egyptian	- -	98	Railways in Burma	-	281, 340
Ocean voyages, fashions of		12	Egyptian	15, 18, 158, 185	
Official service	- -	105	in East Indies	-	359
Ostrich farms, Egyptian		99	Russian	- -	241
			Rainy season, Egyptian		143
Pacific mail steamers	-	378	Rameses the Great	-	
Pagodas of Burma			- -	81, 85, 90, 165	
-	274, 280, 292,	330	Rangoon, city of		251, 258
Pagodas, the	450 - -	290	Raum, Colonel	-	73
Palace of King Thebaw		307	Red Sea	- - -	221, 223
Peasants of Egypt	-	156	Reforms in Egypt		58
Peddlers, Egyptian	- - 31,	78	in East Indies	-	358
Pendergast, General	-	320	Religions of Sudanese	-	204
Pensions, civil service	-	391	of Egypt	- -	108
Persian Gulf, the	- -	239	of Burma	- -	268
commerce of	- -	244	Rivers of Burma	-	327
Persian politics	-	240	Royal family of Burma	-	313
Petroleum in Burma	-	338	of Egypt	-	48
Pharoahs, mummies of	-	90	Ruby mining, Burma	-	331
Pharoah of the Israelites	-	166	Russians in Persia	- -	240
Philippines, civil service in		387	Russian railway building	-	241
Pilgrimages to Mecca	-	227			
Politics in Burma	- -	345	Sacrifices, human, Burma		300
in the East	- -	239	St. Mark the Apostle	- 20, 25	
Pompey's Pillar	- -	26	Sais, Egyptian the	- -	138
Population of Egypt		107	Sakkara, ruins of	-	82
of Hong Kong	- -	382	Saladin	-	36, 38
Port Said	-	13	Salaries in East Indies		388
Poverty in Egypt		156	in Philippines	-	388
Presbyterians, the United		207	Sanitary regulations at		
Priests in Burma, Buddhist	- - - -	268	Mecca	-	227
Prisse papyrus, the	- - 69, 92		Sarawak, colony of	- -	366
Promenades in Cairo		76	Savings banks in Egypt	-	154
			Scarabs	- - -	96

Schools in Burma	- -	263	Teak timber, Burma	-	328
in Cairo	- -	123	Temperature of Singapore		361
in Sudan	-	192, 196	Temples of Burma	-	276, 294
Sesostris, King		90, 165	Tewfik Pasha	- -	53
Seti I., mummy of	-	90	Thebaw, King	-	289, 296, 312
Sheik el Islam, the	- -	49	palace of	- - -	307
Shoe question, the Bur-			thrones of	- - -	307
mese -	- -	324	titles of -	- - -	305
Singapore, city of	- -	361	Thebes, ruins of	81, 162, 178	
commerce of -	- -	358	Thrones of Burma	- -	304
foundation of		356	Tin mining in Malaysia		352
Slave trade, the Egyptian		196	Titles of King of Burma		305
Smoking in Burma	-	285	Tombs of Egyptian kings	170, 175	
Snakes in Borneo	-	366	Tourists in Egypt	-	29
Sphinx, the	- -	73	Trade with Sudan		197
Statues in Egypt	-	22	Traveling in Burma		255
Steamships, American		378	Treaties with Egypt		102
manners on -	- -	12	Turkeys, Egyptian		134
in Burma	-	328			
Stromboli, volcano of		11	University of Cairo	- -	118
Sudan, the	-	184			
government of	- -	188	Vesuvius, Mount		11
schools in	-	192, 196	Viaduct in Burma, Amer-		
trade with	- -	197	ican -	- - -	342
Suez Canal	-	209	Volcanoes, freaks of	- -	11
cost of -	- -	214			
Supayalat, Queen of			Women, emancipation of		
Burma -	- -	315	Egyptian -	- - -	128
			War between England and		
Tattooing in Burma	-	284	Burma	-	319
Taxes, irrigation	-	146	Wealth in Burma		343
Taxation in Egypt		60	Weather, Egyptian		30
Teakwood of Burma		334	Wellcome, Henry S.	-	195

